Tho: Blake pl. 5

ΔΕΚΑΣ ΕΜΒΟΛΙΜΑΙΟΣ,

A

SUPPLEMENT

TO THE

ΕΝΙΑΥΤΟΣ,

Or Courſe of Sermons for the whole Year:

BEING

TEN SERMONS

Explaining the Nature of Faith, and Obedience, in relation to God, and the Eccleſiaſtical and Secular Powers reſpectively.

All that have been Preached and Publiſhed
(ſince the Reſtauration)

By the Right Reverend Father in God
JEREMY Lord Biſhop of *Down* and *Connor*.

WITH
His Advice to the Clergy of his Dioceſs.

LONDON,

Printed for R. *Royſton* Book-ſeller to the Kings Moſt Excellent Majeſty. 1667.

41

THE
Righteouſneſs Evangelical DESCRIB'D.
THE
CHRISTIANS CONQUEST
Over the Body of Sin.

FIDES FORMATA,
OR
FAITH working by LOVE.

IN
THREE SERMONS
PREACHED AT
CHRIST--CHURCH,
DUBLIN.

By the Right Reverend Father in God
JEREMY Lord Biſhop of *Down* and *Connor.*

The third Edition.

LONDON,

Printed for R. *Royſton* Book-ſeller to the Kings Moſt Excellent Majeſty. 1667.

TO THE

MOST NOBLE

AND

VERTUOUS PRINCESSE,

THE LADY

Dutcheſs of Ormond

HER GRACE.

Madam,

I Preſent your Grace here with a Teſtimony of my *Obedience*, and of your own Zeal for the good of Souls. You were in your great Charity, not only pleaſed to pardon the weakneſs of this Diſcourſe, but to hope it might ſerve as a memorial to thoſe that need it, of the great *neceſsity of living Vertuouſly*, and by the meaſures of *Chriſtianity*. Madam, you are too great and too good to have any ambition for the things of this *World*; but I cannot but obſerve that in your deſigns for the *other World*, you, by your Charity and Zeal, adopt your ſelf into the portion of thoſe Eccleſiaſticks, who humbly hope, and truly labour for the *reward* that is promiſed to thoſe wiſe perſons who *convert* ſouls, if our Prayers and your Deſires that every one ſhould be profited in their eternal concerns, caſt in a Symbol towards this great work, and will give you a title to that great reward: But,

Madam,

Madam, when I received your Commands for diſperſing ſome Copies of this Sermon, I perceived it was too little to be preſented to your Eminence; and if it were accompanied with *ſomething elſe* of the like nature, it might with more profit advance that end which your Grace ſo piouſly deſigned; and therefore I have taken this opportunity to ſatisfie the deſire of ſome very *Honourable* and very *Reverend* Perſonages, who required that the two following *Sermons* ſhould alſo be made fit for the uſe of thoſe who hoped to receive profit by them. I humbly lay them all at your Graces Feet, begging of God, that even as many may receive advantages by the peruſing of them, as either your Grace will deſire, or he that preached them did intend. And if your Grace will accept of this *firſt Teſtimony* of my concurrence with all the *World* that know you, in paying thoſe great regards, which your Piety ſo highly merits, I will endeavour hereafter in ſome greater inſtance to purſue the intentions of Your zeal of ſouls, and by ſuch a ſervice endeavour to do more benefit to others, and by it, as by that which is moſt acceptable to your Grace, endear the Obedience and Services of,

Madam,

Your Graces moſt Humble
and Obedient Servant,

Jer. Down.

THE

The Titles and Texts of the ſeveral Sermons.

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The Righteouſneſs Evangelical.

Matth. 5. 20. *For I ſay unto you, that except your righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of Heaven.*

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James 2. 4. *You ſee then how that by works a man is juſtified, and not by faith alone.*

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Luke 12. 42. *And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold to give them their portion of meat in due ſeaſon?*
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Preached at the Opening the Parliament of *Ireland.*

1 Sam. 15. 22. *Behold, to obey is better then ſacrifice, and to hearken then the fat of rams:*
23. *For rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry.*

SERM. VI.

Via Intelligentiæ.

John 7. 17. *If any man will do his will, he ſhall know of the doctrine whether it be of God, or whether I ſpeak of my ſelf.*

SERM. VII.

Preached at the Funeral of the L. Primate of *Ireland.*

1 Cor. 15. 23. *But every man in his own order; Chriſt the firſt fruits, and after they that are Chriſt's at his coming.*

SERM. VIII.

Counteſs of *Carberies* Funeral Sermon.

2 Sam. 14. 14. *For we muſt needs dye, and are as water ſpilt on the ground which cannot be gathered up again: neither doth God reſpect any perſon: yet doth he deviſe means that his baniſhed be not expelled from him.*

SERM. IX. & X.

The Miniſters Duty in Life and Doctrine. In 2 Sermons.

Tit. 2. 7. *In all things ſhewing thy ſelf a pattern of good works: In Doctrine ſhewing uncorruptneſs, gravity, ſincerity.*
8. *Sound Speech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.*

Rules and Advices to the Clergy of the Dioceſs of *Down* and *Connor.*

IMPRIMATUR,

Tho. Tomkyns, *RR^mo in Christo Patri ac Domino D^no* Gilberto *Divinâ Providentiâ Archi-Episcopo* Cantuariensi *à Sacris Domesticis.*

THE Righteouſneſs Evangelical DESCRIB'D.

SERMON I.

MATTH. V. 20.

For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.

REwards and Puniſhments are the beſt Sanction of Laws; and although the Guardians of Laws ſtrike ſomtimes with the ſofteſt part of the hand in their Executions of ſad Sentences, yet in the Sanction they make no abatements, but ſo proportion the Duty to the Reward, and the Puniſhment to the Crime, that by theſe we can beſt tell what Value the Law-giver puts upon the Obedience. *Joſhuah* put a great rate upon the taking of *Kiriath-Sepher*, when the Reward of the Service was his Daughter and a Dower. But when the Young men ventur'd to fetch *David* the waters of *Bethlehem*, they had nothing but the praiſe of their Boldneſs, becauſe their Service was no more than the ſatisfaction of a Curioſity. But as Law-givers by their Rewards declare the Value of the Obedience, ſo do Subjects alſo by the *grandeur* of what they expect, ſet a value on the Law and the Law-giver, and do their Services accordingly.

And therefore the Law of *Moſes*, whoſe endearment was nothing but temporal goods and tranſient evils, could never make the comers thereunto perfect: but the ἐπεισαγωγὴ κρείττονος ἐλπίδος, the *Superinduction of a better Hope* hath endeared a more perfect Obedience. When Chriſt brought *Life and Immortality to light through the Goſpel*, and hath promiſed to us things greater than all our explicite Deſires, bigger than the thoughts of our heart, then ἐγγίζομεν τῷ Θεῷ, ſaith the Apoſtle, *then we draw neer to God*; and by theſe we are enabled to do all that God requires, and then he requires all that we can do; more Love, and more Obedience than he did of thoſe who for want of theſe Helps, and theſe Revelations, and theſe Promiſes, which we have, but they had not, were but imperfect perſons, and could do but little more than humane Services. Chriſt hath taught us more, and given us more, and promiſed to us more than ever was in the world known or believed before him; and by the ſtrengths and confidence of theſe, thruſts us forward in a holy Heb. 7. 19.

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and wiſe Oeconomy, and plainly declares that we muſt ſerve him by the meaſures of a new Love, do him Honour by wiſe and material Glorifications, be united to God by a new Nature, and made alive by a new Birth, and fulfil all Righteouſneſs; to be humble and meek as Chriſt, to be merciful as our heavenly Father is, to be pure as God is pure, to be partakers of the Divine Nature, to be wholly renewed in the frame and temper of our mind, to become people of a new heart, a direct new Creation, new Principles, and a new being, to do better than all the world before us ever did, to love God more perfectly, to deſpiſe the World more generouſly, to contend for the Faith more earneſtly; for all this is but a proper and a juſt conſequent of the great Promiſes which our Bleſſed Law-giver came to publiſh and effect for all the world of Believers and Diſciples.

The matter which is here requir'd is certainly very great; for it is to be more righteous than the Scribes and Phariſees; more holy than the Doctors of the Law, than the Leaders of the Synagogue, than the wiſe Princes of the *Sanhedrim*; more righteous than ſome that were Prophets and High Prieſts, than ſome that kept the Ordinances of the Law without blame; men that lay in Sackcloth, and faſted much, and prayed more, and made Religion and the Study of the Law the work of their lives: This was very much; but Chriſtians muſt do more.

Nunc te marmoreum pro tempore fecimus; at tu,
Si fœtura gregem ſuppleverit, aureus eſto.

They did well, and we muſt do better; their houſes were Marble, but our roofs muſt be gilded and fuller of Glory. * But as the matter is very great, ſo the neceſſity of it is the greateſt in the world. It muſt be ſo, or it will be much worſe: unleſs it be thus, we ſhall never ſee the glorious Face of God. Here it concerns us to be wiſe and fearful; for the matter is not a queſtion of an Oaken Garland, or a Circle of Bays, and a Yellow Ribband: it is not a queſtion of Money or Land, nor of the vainer rewards of popular noiſes, and the undiſcerning Suffrages of the people, who are contingent Judges of good and evil: but it is the great ſtake of Life Eternal. We cannot be Chriſtians, unleſs we be righteous by the new meaſures: the Righteouſneſs of the Kingdom is now the only way to enter into it; for the Sentence is fix'd, and the Judgment is decretory, and the Judge infallible, and the Decree irreverſible: *For I ſay unto you*, ſaid Chriſt, *unleſs your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of Heaven.*

Here then we have two things to conſider. 1. What was the righteouſneſs of the Scribes and Phariſees. 2. How far that is to be exceeded by the Righteouſneſs of Chriſtians.

1. Concerning the firſt. I will not be ſo nice in the Obſervation of theſe words, as to take notice that Chriſt does not name the *Sadduces*, but the *Scribes* and *Phariſees*, though there may be ſomething in it: the *Sadduces* were called *Caraim* from *Cara*, to read; for they thought it Religion to ſpend one third part of their day in reading their Scriptures, whoſe fulneſs they ſo admired, they would admit of no ſuppletory Traditions: But the *Phariſees* were called *Thanaim*, that is, δευτερώται, they added to the Word of God words of their own, as the Church of *Rome* does at this day; they and theſe fell into an equal fate; while they *taught for Doctrines the Commandments of men*, they prevaricated the Righteouſueſs of God: What the Church of *Rome* to evil purpoſes hath done

done in this particular, may be demonſtrated in due time and place; but what falſe and corrupt gloſſes, under the ſpecious Title of the Tradition of their Fathers, the *Phariſees* had introduc'd, our Bleſſed Saviour reproves, and are now to be repreſented as the ἀντιπαράδειγμα, that you may ſee that Righteouſneſs beyond which all they muſt go that intend that Heaven ſhould be their Journeys end.

1. The Phariſees obeyed the Commandments in the Letter, not in the Spirit: They minded what God ſpake, but not what he intended: They were buſie in the outward work of the hand, but incurious of the affections and choice of the heart. Ὑμεῖς πάντα σαρκικῶς νενοήκατε, ſaid *Juſtin Martyr* to *Tryphon* the Jew, Ye underſtand all things carnally; that is, they reſted ἐν πλάσματι ἐυσεβείας, as *Nazianzen* calls it, in the outward work of Piety, which not only *Juſtin Martyr*, but St. *Paul* calls *Carnality*, not meaning a carnal Appetite, but a carnal Service. Their errour was plainly this; they never diſtinguiſh'd Duties natural from Duties relative; that is, whether it were commanded for it ſelf, or in order to ſomething that was better; whether it were a principal Grace, or an inſtrumental Action: So God was ſerved in the Letter, they did not much inquire into his Purpoſe: And therefore they were curious to waſh their hands, but cared not to purifie the hearts; They would give Alms, but hate him that received it; They would go to the Temple, but did not revere the Glory of God that dwelt there between the Cherubins; They would faſt, but not mortifie their Luſts; They would ſay good Prayers, but not labour for the Grace they prayed for. This was juſt as if a man ſhould run on his Maſters errand, and do no buſineſs when he came there. They might eaſily have thought that by the Soul only a man approaches to God, and draws the Body after it; but that no waſhing or corporal Services could unite them and the *Shechina* together, no ſuch thing could make them like to God, who is the Prince of Spirits. * They did as the Dunces in *Pythagoras* School, who when their Maſter had ſaid, *Fabis abſtineto*, by which he intended *they ſhould not ambitiouſly ſeek for Magiſtracy*, they thought themſelves good *Pythagoreans* if they *did not eat Beans*; and they would be ſure to put their Right foot firſt into the ſhooe, and their Left foot into the water, and ſuppoſed they had done enough; though if they had not been Fools they would have underſtood their Maſters meaning to have been, that *they ſhould put more affections to labour and travel, and leſs to their pleaſure and recreation*; and ſo it was with the *Phariſee*: For as the *Chaldees* taught their Morality by myſtick words, and the *Egyptians* by Hieroglyphicks, and the *Greeks* by Fables; ſo did God by Rites and Ceremonies external, leading them by the Hand to the Purities of the Heart, and by the Services of the Body to the Obedience of the Spirit: which becauſe they would not underſtand, they thought they had done enough in the obſervation of the Letter.

Gal. 3. & Gal. 6. 12, 13. Phil. 3. 34.

2. In moral Duties, where God expreſs'd Himſelf more plainly, they made no Commentary of kindneſs; but regarded the Prohibition ſo nakedly, and diveſted of all Antecedents, Conſequents, Similitudes, and Proportions, that if they ſtood clear of that hated name which was ſet down in *Moſes* Tables, they gave themſelves liberty in many inſtances of the ſame kindred and alliance: If they abſtained from murder, they thought it very well, though they made no ſcruple of murdering their Brothers Fame; they would not cut his throat, but they would call him Fool, or invent lies in ſecret, and publiſh his diſgrace openly; they would not daſh out his brains, but they would be extremely

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tremely and unreaſonably angry with him; they would not ſteal their brothers money, but they would oppreſs him in crafty and cruel bargains. The Commandment forbade them to commit Adultery, but becauſe Fornication was not named, they made no ſcruple of that; and being commanded to Honour their Father and their Mother, they would give them good words and fair obſervances; but becauſe it was not named that they ſhould maintain them in their need, they thought they did well enough to pretend *Corban*, and let their Father ſtarve.

3. The *Scribes* and *Phariſees* placed their Righteouſneſs in Negatives; they would not commit what was forbidden, but they car'd but little for the included poſitive, and the omiſſions of good Actions did not much trouble them; they would not hurt their brother in a forbidden inſtance, but neither would they do him good according to the intention of the Commandment: It was a great innocence if they did not rob the poor, then they were righteous men; but they thought themſelves not much concerned to acquire that god-like excellency, a *Philanthropy* and love to all mankind: Whoſoever blaſphem'd God was to be put to death; but he that did not glorifie God as he ought, they were unconcern'd for him, and let him alone: He that ſpake againſt *Moſes* was to die without mercy; but againſt the ambitious and the covetous, againſt the proud man and the unmerciful, they made no proviſions.

Virtus eſt vitium fugere, & ſapientia prima
Stultitiâ caruiſſe.

They accounted themſelves good, not for doing good, but for doing no evil; that was the ſum of their Theology.

4. They had one thing more as bad all this: They broke *Moſes* Tables into pieces, and gathering up the fragments took to themſelves what part of Duty they pleaſed, and let the reſt alone: For it was a Proverb amongſt the Jews, *Qui operam dat præcepto, liber eſt à præcepto*; that is, If he chuſes one poſitive Commandment for his buſineſs, he may be leſs careful in any of the reſt. Indeed they ſaid alſo, *Qui multiplicat Legem, multiplicat Vitam*; He that multiplies the Law increaſes Life; that is, if he did attend to more good things, it was ſo much the better; but the other was well enough: but as for Univerſal Obedience, that was not the meaſure of their righteouſneſs; for they taught that God would put our good works and bad into the balance, and according to the heavier ſcale give a portion in the world to come; ſo that ſome evil they would allow to themſelves and their Diſciples, always provided it was leſs than the good they did. They would devour Widows houſes, and make it up by long Prayers: They would love their Nation, and hate their Prince; offer Sacrifice, and curſe *Cæſar* in their heart; advance Judaiſm, and deſtroy Humanity.

Laſtly, St. *Auſtin* ſumm'd up the difference between the Phariſaical and Evangelical Righteouſneſs in two words; *Brevis differentia inter Legem & Evangelium; timor & amor.* They ſerv'd the God of their Fathers in the ſpirit of Fear, and we worſhip the Father of our Lord *Jeſus* in the Spirit of Love, and by the Spirit of Adoption. And as this ſlaviſh Principle of theirs was the cauſe of all their former Imperfections, ſo it finally and chiefly expreſs'd it ſelf in theſe two particulars. 1. They would do all that they thought they lawfully could do. 2. They would do nothing but what was expreſly commanded.

Sed Belzebulis callidis Commenta Chriſtus deſtruit.

This was the Righteouſneſs of the *Scribes* and *Phariſees*, and their Diſciples the Jews; which becauſe our Bleſſed Saviour reproves, not only as imperfect then, but as criminal now, calling us on to a new Righteouſneſs, the Righteouſneſs of God, to the Law of the Spirit of Life,

to

to the Kingdom of God and the proper Righteousness thereof, it concerns us in the next place to look after the measures of this, ever remembring that it is infinitely necessary that we should do so; and men do not generally know, or not consider what it is to be a Christian; they understand not what the Christian Law forbiddeth or commandeth. But as for this in my Text, it is indeed our great measure: but it is not a question of good and better, but of Good and Evil, Life and Death, Salvation and Damnation; for unless our Righteousness be weighed by new Weights, we shall be found too light, when God comes to weigh the Actions of all the World: and unless we be more righteous than they, we *shall in no wise*, that is, upon no other terms in the world, *enter into the Kingdom of Heaven.*

Now concerning this, we shall do very much amiss, if we take our measures by the Manners and Practises of the many who call themselves Christians; for there are, as *Nazianzen* expresses it, the οἱ τότε καὶ νῦν φαρισαῖοι, the old and the new *Pharisees.* I wish it were no worse amongst us; and that all Christians were indeed Righteous as they were; *est aliquid prodire tenus*; it would not be just nothing. But I am sure that to bid defiance to the Laws of Christ, to laugh at Religion, to make a merriment at the debauchery and damnation of our Brother, is a state of evil worse than that of the *Scribes* and *Pharisees*: and yet even among such men how impatient would they be, and how unreasonable would they think you to be, if you should tell them, that there is no present hopes or possibility that in this state they are in they can be saved!

Omnes videmur nobis esse belluli
Et festivi, Saperdæ cum simus σαπροί.

But the world is too full of Christians whose Righteousness is very little, and their Iniquities very great; and now adays, a Christian is a man that comes to Church on Sundays, and on the week following will do shameful things;

Passim corvos sequitur, testâque lutoque
Securus quo pes ferat, atque ex tempore vivit,

being according to the Jewish proverbial reproof, as so many *Mephibosheths*: *discipuli sapientum qui incessu pudefaciunt præceptorem suum*; their Master teaches them to go uprightly; but they still show their lame leg, and shame their Master; as if a man might be a Christian, and yet be the vilest person in the world, doing such things for which the Laws of men have provided smart and shame, and the Laws of God have threatned the intolerable pains of an insufferable and never ending damnation. Example here cannot be our rule unless men were much better, and as long as men live at the rate they do, it will be to little purpose to talk of exceeding the Righteousness of the *Scribes* and *Pharisees*: but because it must be much better with us all, or it will be very much worse with us at the latter end, I shall leave complaining and go to the Rule, and describe the necessary and unavoidable measures of the Righteousness Evangelical, without which we can never be saved.

1. Therefore when it is said our *Righteousness must exceed that of the Scribes and Pharisees*, let us first take notice by way of præcognition, that it must at least be so much: we must keep the Letter of the whole Moral Law; we must do all that lies before us, all that is in our hand: and therefore ὀργιάζεσθαι, which signifies to be Religious, the Grammarians derive ἀπὸ τοῦ χεῖρας ὀρέγεσθαι, from reaching forth the hand: the out-

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ward work muſt be done; and it is not enough to ſay, *My heart is right, but my hand went aſide. Prudentius* ſaith, that St. *Peter* wept ſo bitterly, becauſe he did not confeſs Chriſt openly, whom he lov'd ſecretly.

Flevit negator denique
Ex ore prolapſum nefas,
Cum mens maneret innocens,
Animuſque ſervârit fidem.

A right heart alone will not do it; or rather the heart is not right when the hand is wrong. *If a man ſtrikes his Neighbor, and ſayes, Am not I in jeſt? It is folly and ſhame to him,* ſaid *Solomon.* For, once for all; Let us remember this, that Chriſtianity is the moſt profitable, the moſt uſeful, and the moſt bountiful inſtitution in the whole world, and the beſt definition I can give of it is this; It is *the Wiſdom of God brought down among us to do good to men*; and therefore we muſt not do leſs than the *Phariſees*, who did the outward work; at leaſt let us be ſure to do all the work that is laid before us in the Commandments. And it is ſtrange that this ſhould be needful to be preſs'd amongſt Chriſtians whoſe Religion requires ſo very much more. But ſo it is, upon a pretence that we muſt ſerve God with the mind, ſome are ſuch fools as to think that it is enough to have a good meaning. *Iniquum perpol verbum eſt, bene vult, niſi qui bene facit.* And becauſe we muſt ſerve God in the Spirit, therefore they will not ſerve God with their Bodies; and becauſe they are called upon to have the power and the life of Godlineſs, they abominate all external works as mere forms; and becauſe the true faſt is to abſtain from Sin, therefore they will not abſtain from meat and drink, even when they are commanded; which is juſt as if a *Phariſee* being taught the Circumciſion of the heart ſhould refuſe to Circumciſe his Fleſh; and as if a Chriſtian, being inſtructed in the Excellencies of Spiritual Communion, ſhould wholly neglect the Sacramental; that is, becauſe the Soul is the life of man, therefore it is fitting to die in a humour, and lay aſide the Body. *This is a taking away the Subject of the Queſtion; for our inquiry is, How we ſhould keep the Commandments; how we are to do the work that lyes before us, by what Principles, with what Intention, in what Degrees, after what manner, *ut bonum bene fiat*, that the good thing be done well. This therefore muſt be preſuppoſed; we muſt take care that even our Bodies bear a part in our Spiritual Services. Our voice and tongue, our hands and our Feet, and our very bowels muſt be ſervants of God, and do the work of the Commandments.

This being ever ſuppoſed, our Queſtion is, how much more we muſt do; and the firſt meaſure is this; Whatſoever can be ſignified and miniſtred to by the Body, the Heart and the Spirit of a man muſt be the principal Actor. We muſt not give Alms without a charitable Soul, nor ſuffer Martyrdom but in Love and in Obedience; and when we ſay our Prayers, we do but miſpend our time unleſs our mind aſcend up to God upon the wings of deſire.

Deſire is the life of prayer; and if you indeed deſire what you pray for, you will alſo labour for what you deſire; and if you find it otherwiſe with your ſelves, your coming to Church is but like the *Phariſees* going up to the Temple to pray. If your heart be not preſent, neither will God; and then there is a ſound of men and women between a pair of dead walls, from whence becauſe neither God nor your Souls are preſent, you muſt needs go home without a Bleſſing.

But

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But this meaſure of Evangelical Righteouſneſs is of principal remark in all the rites and ſolemnities of Religion; and intends to ſay this, that Chriſtian Religion is ſomething that is not ſeen, it is the hidden man of the heart; ᾧ τὶς θεὸς ἐνδὸν, it is God that dwels within; and true Chriſtians are men, who, as the *Chaldee* Oracle ſaid, are πολὺν ἐνάμενοι νῶν, clothed with a great deal of mind. And therefore thoſe words of the Prophet *Hoſea*, *Et loquar ad cor ejus*, *I will ſpeak unto their heart*; is a proverbial expreſſion, ſignifying to ſpeak ſpiritual comforts, and in the myſtical ſence ſignifies εὐαγγελίζειν, to preach the Goſpel; where the Spirit is the Preacher, and the Heart is the Diſciple, and the Sermon is of Righteouſneſs and Peace, and Joy in the Holy Ghoſt. Our Service to God muſt not be in outward works and Scenes of Religion, it muſt be ſomething by which we become like to God; the Divine Prerogative muſt extend beyond the outward man; nay, even beyond the mortification of Corporal vices; the Spirit of God muſt go *in trabis craſſitudinem*, and mollify all our ſecret pride, and ingenerate in us a true humility, and a Chriſtian meekneſs of Spirit, and a Divine Charity. For in the Goſpel, when God enjoyns any external Rite or Ceremony, the outward work is always the leſs principal. For there is a bodily and a carnal part, an outſide and a Cabinet of Religion in Chriſtianity it ſelf. When we are baptized, the purpoſe of God is that we cleanſe our ſelves from all pollution of the Fleſh and Spirit, and then we are indeed καθαροὶ ὅλοι, clean all over. And when we communicate, the Commandment means that we ſhould be made one Spirit with Chriſt, and ſhould live on him, believing his Word, praying for his Spirit, ſupported with his Hope, refreſhed by his Promiſes, recreated by his Comforts, and wholly and in all things conformable to his Life; that is the true Communion. The Sacraments are not made for Sinners until they do repent; they are the food of our Souls, but our Souls muſt be alive unto God, or elſe they cannot eat; It is good to *confeſs our ſins*, as St. *James* ſayes, and to open our wounds to the Miniſters of Religion, but they abſolve none but ſuch as are are truly penitent.

Solemn Prayers, and the Sacraments, and the Aſſemblies of the Faithful, and faſting days, and acts of external worſhip, are the ſolemnities and rites of Religion; but the Religion of a Chriſtian is in the Heart and Spirit. And this is that by which *Clemens Alexandrinus* defined the Righteouſneſs of a Chriſtian, δικαιοσύνη συμφωνία πρὸς τῆς ψυχῆς μερῶν: all the parts and faculties that make up a man, muſt make up our Religion; but the heart is *Domus principalis*, it is the Court of the great King; and he is properly ſerved with interior graces and moral Vertues, with a humble and a good mind, with a bountiful heart, and a willing Soul, and theſe will command the eye, and give laws to the hand, and make the ſhoulders ſtoop; but *anima cujuſque eſt quiſque*; a mans ſoul is the man, and ſo is his Religion; and ſo you are bound to underſtand it.

True it is, God works in us his Graces by the Sacrament; but we muſt diſpoſe our ſelves to a reception of the Divine bleſſing by Moral inſtruments. The Soul is συνεργὸς τῷ Θεῷ, it muſt work together with God, and the body works together with the ſoul: But no external action can purifie the ſoul, becauſe its Nature and Operations being Spiritual it can no more be changed by a Ceremony or an external Solemnity, than an Angel can be careſſed with ſweet Meats, or a a Mans belly can be filled with Muſick or long Orations. The ſum is this: No Chriſtian does his Duty to God but he that ſerves him with all his heart: And although it becomes us to fulfil all righteouſneſs, even the external alſo; yet that which makes us gracious in his Eyes is not the external, it is the love of the

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the heart and the real change of the mind and obedience of the ſpirit; that's the firſt great meaſure of the Righteouſneſs Evangelical.

2. The Righteouſneſs Evangelical muſt exceed that of the *Scribes* and *Phariſees* by extenſion of our Obedience to things of the ſame ſignification; *Leges non ex verbis, ſed ex mente intelligendas*, ſayes the Law. There muſt be a Commentary of kindneſs in the underſtanding the Laws of Chriſt. We muſt underſtand all Gods meaning; we muſt ſecure his ſervice, we muſt be far removed from the dangers of his diſpleaſure. And therefore our Righteouſneſs muſt be the purification and the perfection of the Spirit. So that it will be nothing for us not to commit Adultery, unleſs our Eyes and Hands be chaſt, and the deſires be clean. A Chriſtian muſt not look upon a woman to luſt after her. He muſt hate Sin in all dimenſions, and in all diſtances, and in every angle of its reception. A Chriſtian muſt not ſin, and he muſt not be willing to ſin if he durſt. He muſt not be luſtful, and therefore he muſt not feed high, nor drink deep, for theſe make proviſions for luſt: and amongſt Chriſtians, great eatings and drinkings are acts of uncleanneſs as well as of intemperance, and whatever miniſters to ſin, and is the way of it; it partakes of its nature and its curſe.

De legibus l. ſcire

For it is remarkable that in good and evil the caſe is greatly different. Mortification (*e. g*) is a duty of Chriſtianity; but there is no Law concerning the Inſtruments of it. We are not commanded to roll our ſelves on thorns, as St. *Benedict* did; or to burn our fleſh, like St. *Martinian*; or to tumble in Snows with St. *Francis*; or in pools of water with St. *Bernard*. A man may chew *Aloes*, or ly upon the ground, or wear ſackcloth if he have a mind to it, and if he finds it good in his circumſtances and to his purpoſes of mortification; but it may be he may do it alone by the Inſtrumentalities of Fear and Love; and ſo the thing be done, no ſpecial Inſtrument is under a command. * But although the Inſtruments of vertue are free, yet the Inſtruments and miniſteries of vice are not. Not only the ſin is forbidden, but all the wayes that lead to it. The Inſtruments of vertue are of themſelves indifferent, that is, not naturally, but good only for their relation ſake, and in order to their end. But the Inſtruments of vice are of themſelves vitious; they are part of the ſin, they have a ſhare in the phantaſtick pleaſure, and they begin to eſtrange a mans heart from God, and are directly in the prohibition. For we are commanded to fly from temptation, to pray againſt it, *to abſtain from all appearances of evil*, to make a covenant with our eyes, to pluck them out if there be need. And if Chriſtians do not underſtand the Commandments to this extenſion of ſignification, they will be innocent only by the meaſures of humane Laws, but not by the righteouſneſs of God.

3. Of the ſame conſideration it is alſo that we underſtand Chriſts Commandments to extend our Duty, not only to what is named, and what is not named of the ſame nature and deſign; but that we abſtain from all ſuch things as are like to ſins. * Of this nature there are many. All violences of Paſſion, Irregularities in Gaming, Prodigality of our time, Undecency of action, doing things unworthy of our Birth or our Profeſſion, aptneſs to go to Law; *Ambitus*, or a fierce proſecution even of honourable employments; miſconſtruction of the words and actions of our brother; eaſineſs to believe evil of others, willingneſs to report the evil which we hear; curioſity of Dyet, peeviſhneſs toward ſervants, indiſcreet and importune ſtanding for place, and all exceſs in ornaments; for even this little inſtance is directly prohibited by the Chriſtian and Royal

Royal Law of Charity. For ἀγάπη ὁ περπερεύεται, ſaith S. *Paul*; the word is a word hard to be underſtood; we render it well enough; *Charity vaunteth not it ſelf*; and upon this S. *Baſil* ſays, that an Eccleſiaſtick perſon (and ſo every Chriſtian in his proportion) ought not to go in ſplendid and vain Ornaments; πᾶν γὰρ ὁ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν περιαμβάνεται, περπερείας ἔχει κατηγορίαν: Every thing that is not wiſely uſeful or proportioned to the ſtate of the Chriſtian, but miniſters only to vanity, is a part of this περπερείας, it is a vaunting, which the Charity and the Grace of a Chriſtian does not well endure. * Theſe things are like to ſins, they are of a ſuſpicious nature, and not eaſily to be reconcil'd to the Righteouſneſs Evangelical. It is no wonder if Chriſtianity be nice and curious; it is the cleanneſs and the purification of the Soul, and Chriſt intends to preſent his Church to God ἄσπιλον καὶ ἀμώμητον, *without ſpot or wrinkle, or any ſuch thing.* N. B. *or any ſuch thing.* If there be any irregularity that is leſs than a wrinkle, the Evangelical Righteouſneſs does not allow it. * Theſe are ſuch things which if men will ſtand to defend, poſſibly a modeſt Reprover be more aſhamed than an impudent Offender. * If I ſee a perſon apt to quarrel, to take every thing in an ill ſence, to reſent an error deeply, to reprove it bitterly, to remember it tenaciouſly, to repeat it frequently, to upbraid it unhandſomly, I think I have great reaſon to ſay, that this perſon does not do what becomes the ſweetneſs of a Chriſtian Spirit. If it be replied, It is no where forbidden to chide an offending perſon, and that it cannot be a fault to underſtand when a thing is ſaid or done amiſs. I cannot return an anſwer, but by ſaying, That ſuppoſe nothing of it were a ſin, yet that every thing of it is ſo like a ſin, that it is the worſe for it; and that it were better not to do ſo; at leaſt I think ſo, and ſo ought you too, if you be curious of your eternal intereſt: a little more tenderneſs here would do well. I cannot ſay that this dreſs, or this garment, or this ſtanding for place is the direct ſin of pride; but I am ſure it looks like it in ſome perſons; at leaſt the letting it alone is much better, and is very like humility. And certain it is, that he is dull of hearing who underſtands not the voice of God, unleſs it be clamorous in an expreſs and a loud Commandment, proclaimed with Trumpets and Clarions upon mount *Sinai*; but a willing and an obedient ear underſtands the ſtill voice of Chriſt, and is ready to obey his meaning at half a word; and that is the Righteouſneſs Evangelical. It not only abſtains from ſins named, and ſins implied, but from the beginnings and inſtruments of ſin; and from whatſoever is like it. The Jews were ſo great haters of Swine upon pretenſions of the *Moſacik* rites, that they would not ſo much as name a Swine, but called it דבר אחר *Daber Acher*, another thing. And thus the Romans in their Auguries us'd *alterum* for *non bonum*. The ſimile of this St. *Paul* tranſlates to a Chriſtian duty. *Let not fornication be ſo much as named amongſt you,* ὡς πρέπει ἁγίοις, *as is comely amongſt Chriſtians*, that is, come not neer a foul thing; ſpeak not of it, let it be wholly baniſhed from all your converſation; for this niceneſs and curioſity of duty becometh Saints, and is an inſtance of the Righteouſneſs Evangelical.

I have now done with the firſt ſort of meaſures of the Chriſtian Righteouſneſs; theſe which are the matter of our negative duty; theſe are the meaſures of our caution and our firſt innocence. But there are greater things behind, which although I muſt croud up into a narrow room, yet I muſt not wholly omit them: therefore,

4. The fourth thing I ſhall note to you is, that whereas the righteouſneſs of the *Phariſees* was but a fragment of the broken Tables of *Moſes*; the purſuance of ſome one Grace, *lacinia ſanctitatis*, a piece of the robe of

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of Righteouſneſs; the Righteouſneſs Evangelical muſt be like Chriſts ſeamleſs Coat, all of a piece from the top to the bottom; it muſt inveſt the whole Soul: *Miſma, Dumah, Maſſah,* ſaid the Proverb of the Rabbins, It is this, and it is the other, and it muſt be all, it muſt be an Univerſal Righteouſneſs; not a little knot of holy actions ſcattered in our lives, and drawn into a ſum at the day of Judgment, but it muſt be a ſtate of holineſs. It was ſaid of the *Paphlagonian* Pigeons διπλῆν ὁρᾷς τὴν καρδίαν, every one of them had two hearts; but that in our myſtical Theology ſignifies a wicked man. So ſaid *Solomon, The perverſe or wicked man,* derachaim, *he is a man of two wayes*; ἀνὴρ δίψυχος, ſo St. *James* expreſſes an unbeliever; a man that will and will not; ſomething he does for God, and ſomething for the world; he hath two minds, and in a good fit, in his well dayes he is full of Repentance, and overflows in piety; but the Paroxiſm will return in the day of temptation, and then he is gone infallibly. But know this, that in the Righteouſneſs Evangelical, one duty cannot be exchanged for another, and three vertues will not make amends for one remaining vice. He that oppreſſes the poor, cannot make amends by giving good Counſel; and if a Prieſt be Simonaical, he cannot be eſteemed righteous before God by preaching well, and taking care of his Charge. To be zealous for God and for Religion is good, but that will not legitimate cruelty to our Brother. It is not enough for a man to be a good Citizen, unleſs he be alſo a good man; but ſome men build their houſes with half a dozen croſs ſticks, and turfe is the foundation, and ſtraw is the covering, and they think they dwell ſecurely; their Religion is made up of two or three vertues, and they think to commute with God, ſome good for ſome bad, πολλὰ μεμίγμενα πολλὰ ὑ ἀισχρὰ, as if one deadly wound were not enough to deſtroy the moſt healthful conſtitution in the world. Deceive not your ſelves. It is all one on which hand we fall:

Prov: 28. 14.

——*Unum operantur*
Et calor & frigus, ſic hoc, ſic illud adurit;
Sic tenebræ viſum, ſic ſol contrarius aufert.

The Moon may burn us by night as well as the Sun by day: and a man may be made blind by the light of the Sun as well as by the darkneſs of the evening, and any one great miſchief is enough to deſtroy one man. Some men are very meek and gentle naturally, and that they ſerve God withal; they purſue the vertue of their nature: that is, they tye a ſtone at the bottom of the well, and that's more than needs; the ſtone will ſtay there without that trouble; and this good inclination will of it ſelf eaſily proceed to iſſue; and therefore our care and caution ſhould be more carefully employed in mortification of our natures, and acquiſt of ſuch vertues to which we are more refractory, and then cheriſh the other too, even as much as we pleaſe: but at the ſame time we are buſie in this, it may be we are ſecret Adulterers, and that will ſpoil our confidences in the goodneſs of the other inſtance: others are greatly bountiful to the poor, and love all mankind, and hurt no body but themſelves; but it is a thouſand pities to ſee ſuch loving good natured perſons to periſh infinitely by one crime, and to ſee ſuch excellent good things thrown away to pleaſe an uncontrolled and a ſtubborn luſt; but ſo do ſome eſcape out of a pit, and are taken in a trap at their going forth; and ſtepping aſide to avoid the hoar Froſt, fall into a Valley full of Snow. The Righteouſneſs Evangelical is another kind of thing: it is a holy Converſation, a God-like life, an Univerſal Obedience, a keeping

ing nothing back from God, a Sanctification of the whole man, and keeps not the Body only, but the Soul and the Spirit unblamable to the coming of the Lord Jeſus.

5. And laſtly; The Phariſaical Righteouſneſs was the product of fear, and therefore what they muſt needs do, that they would do; but no more: But the Righteouſneſs Evangelical is produced by Love, it is managed by Choice, and cheriſhed by Delight and fair Experiences. Chriſtians are a willing people; *homines bonæ voluntatis*, men of good will; *arbores Domini.* So they are myſtically repreſented in Scripture; *the Trees of the Lord are full of Sap*: among the Hebrews the Trees of the Lord did ſignifie ſuch trees as grew of themſelves, and all that are of Gods planting, are ſuch as have a vital principal within, and grow without conſtraint. Πειθονται τοῖς ὡρισμένοις νόμοις, καὶ τοῖς ἰδίοις βιοῖς νικῶσι τοὺς νόμους one ſaid it of Chriſtians; they obey the Laws, and by the goodneſs of their lives exceed the Laws; and certain it is, no man hath the Righteouſneſs Evangelical if he reſolves alwayes to take all his liberty in every thing that is meerly lawful; or if he purpoſe to do no more than he muſt needs, that is, no more than he is juſt commanded. For the Reaſons are plain.

1. The Chriſtian that reſolves to do every thing that is Lawful, will many times run into danger and inconvenience; becauſe the utmoſt extremity of Lawful is ſo near to that which is Unlawful, that he will often paſs into Unlawful undiſcernably. Vertues and Vices have not in all their inſtances a great Land-mark ſet between them, like warlike Nations ſeparate by prodigious Walls, vaſt Seas, and portentous Hills; but they are oftentimes like the bounds of a Pariſh; men are fain to cut a croſs upon the turf, and make little marks and annual perambulations for memorials: ſo it is in Lawful and Unlawful, by a little miſtake a man may be greatly ruined. He that drinks till his tongue is full as a ſpunge, and his ſpeech a little ſtammering and tripping, haſty and diſorderly, though he be not gone as far as drunkenneſs, yet he is gone beyond the ſeverity of a Chriſtian; and when he is juſt paſt into Unlawful, if he diſputes too curiouſly he will certainly deceive himſelf for want of a wiſer curioſity.

But 2. He that will do all that he thinks he may lawfully, had need have an infallible guide always by him, who ſhould without error be able to anſwer all caſes of Conſcience, which will happen every day in a life ſo careleſs and inſecure; for if he ſhould be miſtaken, his error is his crime, and not his excuſe. A man in this caſe had need be very ſure of his Propoſition; which becauſe he cannot be, in charity to himſelf, he will quickly find that he is bound to abſtain from all things that are uncertainly good, and from all diſputable evils, from things which although they may be in themſelves lawful, yet accidentally, and that from a thouſand cauſes may become unlawful. *Pavidus quippe & formidoloſus eſt Chriſtianus*, ſaith *Salvian*, —— *atque in tantum peccare metuens, ut interdum & non timenda formidet.* A Chriſtian is afraid of every little thing: and he ſometimes greatly fears that he hath ſinned, even then when he hath no other reaſon to be afraid, but becauſe he would not do ſo for all the world.

3. He that reſolves to uſe all his liberty cannot be innocent, ſo long as there are in the world ſo many bold temptations, and preſumptuous actions, ſo many ſcandals, and ſo much ignorance in the things of God, ſo many things that are ſuſpicious, and ſo many things that are of evil report; ſo many ill cuſtoms and diſguiſes in the world, with which

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which if we reſolve to comply in all that is ſuppoſed lawful, a man may be in the regions of death, before he perceive his head to ake; and inſtead of a ſtaff in his hand, may have a ſplinter in his Elbow.

4. Beſides all this; he that thus ſtands on his terms with God, and ſo carefully husbands his duty, and thinks to make ſo good a market of obedience, that he will quit nothing which he thinks he may lawfully keep, ſhall never be exemplar in his life, and ſhall never grow in grace, and therefore ſhall never enter into glory. He therefore that will be righteous by the meaſures Evangelical, muſt conſider not only what is lawful, but what is expedient; not only what is barely ſafe, but what is worthy, that which may ſecure, and that which may do advantage to that concern that is the greateſt in the world.

And 2. The caſe is very like with them that reſolve to do no more good than is commanded them. For 1. It is infinitely unprofitable as to our eternal intereſt, becauſe no man does do all that is commanded at all times; and therefore he that will not ſometimes do more, beſides that he hath no love, no zeal of duty, no holy fires in his ſoul; beſides this, I ſay, he can never make any amends towards the reparation of his Conſcience. *Let him that ſtole ſteal no more*; that's well; but that's not well enough, for he muſt, if he can, make reſtitution of what he ſtole, or he ſhall never be pardoned; and ſo it is in all our entercourſe with God. To do what is commanded is the duty of the preſent; we are tyed to this in every preſent, in every period of our lives; but therefore if we never do any more than juſt the preſent duty, who ſhall ſupply the deficiencies, and fill up the gaps, and redeem what is paſt? This is a material conſideration in the Righteouſneſs Evangelical.

But then 2. We muſt know that in keeping of Gods Commandments every degree of internal duty is under the Commandments; and therefore whatever we do, we muſt do it is as well as we can. Now he that does his Duty with the biggeſt affection he can, will alſo do all that he can; and he can never know that he hath done what is commanded, unleſs he does all that is in his power. For God hath put no limit but love and poſſibility, and therefore whoever ſays, Hither will I go and no further, This I will do and no more, Thus much will I ſerve God, but that ſhall be all; he hath the affections of a Slave, and the religion of a Phariſee, the craft of a Merchant, and the falſeneſs of a Broker; but he hath not the proper meaſures of the Righteouſneſs Evangelical. But ſo it happens in the mud and ſlime of the River *Borborus*, when the eye of the Sun hath long dwelt upon it, and produces Frogs and Mice which begin to move a little under a thin cover of its own parental matter, and if they can get looſe to live half a life, that is all; but the hinder parts, which are not formed before the ſetting of the Sun, ſtick faſt in their beds of mud, and the little moyety of a creature dies before it could be well ſaid to live: ſo it is with thoſe Chriſtians, who will do all that they think lawful, and will do no more than what they ſuppoſe neceſſary; they do but peep into the light of the Sun of righteouſneſs; they have the beginnings of life; but their hinder parts, their paſſions and affections, and the deſires of the lower man are ſtill unformed; and he that dwells in this ſtate is juſt ſo much of a Chriſtian as a Spunge is of a plant, and a muſhrom of a ſhrub: they may be as ſenſible as an oyſter, and diſcourſe at the rate of a child, but are greatly ſhort of the Righteouſneſs Evangelical.

I have now done with thoſe parts of the Chriſtian Righteouſneſs, which were not only an ὑπεροχὴ or exceſs, but an ἀντισοιχίωσις to the Phariſaical:

but

but becauſe I ought not to conceal any thing from you that muſt integrate our duty, and ſecure our title to the Kingdom of Heaven; there is this to be added, that this precept of our bleſſed Saviour is to be extended to the direct degrees of our duty. We muſt do more duties, and we muſt do them better. And in this, although we can have no poſitive meaſures, becauſe they are potentially infinite, yet therefore we ought to take the beſt, becauſe we are ſure the greateſt is not too big; and we are not ſure that God will accept a worſe, when we can do a better. Now although this is to be underſtood of the internal affection only; becauſe that muſt never be abated, but God is at all times to be loved and ſerved with all our heart, yet concerning the degrees of external duty, as Prayers, and Alms, and the like, we are certainly tyed to a greater excellency in the degree, than was that of the *Scribes* and *Phariſees*. I am obliged to ſpeak one word for the determination of this inquiry, *viz.* to how much more of external duty Chriſtians are obliged, than was in the righteouſneſs of the *Scribes* and *Phariſees*. In order to this, briefly thus.

I remember that *Salvian* ſpeaking of old men ſumming up their Repentances, and making amends for the ſins of their whole life, exhorts them to Alms and works of Piety. But inquiring how much they ſhould do towards the redeeming of their Souls, anſwers with a little Sarcaſm, but plainly enough to give a wiſe man an anſwer. "A man, ſayes he, is "not bound to give away all his goods, unleſs peradventure he owes all "to God; but in that caſe I cannot tell what to ſay; for then the caſe "is altered. A man is not bound to part with all his eſtate; that is, un"leſs his ſins be greater than his eſtate; but if they be, then he may con"ſider of it again, and conſider better. And he need not part with it "all, unleſs pardon be more precious to him than his money, and un"leſs Heaven be worth it all, and unleſs he knows juſtly how much leſs "will do it. If he does let him try his skill, and pay juſt ſo much and "no more than he owes to God: but if he does not know, let him be "ſure to do enough. His meaning is this: Not that a man is bound to give all he hath, and leave his children beggars; he is bound from that by another obligation. But as when we are tyed to pray continually, the meaning is, we ſhould conſecrate all our time by taking good portions out of all our time for that duty; the devouteſt perſon being like the waters of *Siloam*, a perpetual Spring, but not a perpetual Current; that is alwayes in readineſs, but actually thruſting forth his waters at certain periods every day. So out of all our eſtate we muſt take for Religion and Repentance ſuch portions as the whole eſtate can allow; ſo much as will conſecrate the reſt; ſo much as is fit to bring when we pray for a great pardon, and deprecate a mighty anger, and turn aſide an intolerable fear, and will purchaſe an excellent peace, and will reconcile a ſinner. Now in this caſe a Chriſtian is to take his meaſures according to the rate of his contrition and his love, his Religion and his fear, his danger and his expectation, and let him meaſure his amends wiſely; his ſorrow pouring in, and his fear thruſting it down, and it were very well, if his love alſo would make it run over. For deceive not your ſelves, there is no other meaſure but this; So much good as a man does, or ſo much as he would do, if he could, ſo much of Religion and ſo much of repentance he hath, and no more: and a man cannot ordinarily know that he is in a ſaveable condition, but by the Teſtimony which a Divine Philanthropy and a good mind alwaies gives, which is to omit no opportunity of doing good in our ſeveral proportions and poſſibilities.

S. Hier. in comment. Iſai. 8. Iſidor. l. 1. Orig. cap. 13.

SERM. I.

There was an Alms which the Scribes and Pharisees were obliged by the Law to give, the tenth of every third years encrease; this they alwayes paid, and this sort of Alms is called δικαιοσύνη, Righteousness or Justice, but the Alms which Christians ought to give is χάρις, and it is ἀγάπη, it is grace, and it is love, and it is abundance, and so the old Rabbins told: *Justitia propriè dicitur in iis quæ jure facimus; benignitas in iis quæ præter jus.* It is more than righteousness, it is bounty and benignity, for that's the Christian measure. And so it is in the other parts and instances of the Righteousness Evangelical. And therefore it is remarkable that the Saints in the Old Testament were called εὐθεῖς, right men, and the Book of *Genesis*, as we find it twice attested by S. *Hierome*, was called by the Ancient Hellenists, βίβλος εὐθέων, the Book of right or just men, the Book of *Abraham*, *Isaac*, and *Jacob*. But the word for Christians is χρηστοὶ, good men, harmless, and profitable. Men that are good, and men that do good. In pursuance of which it is further observed by learned men, that the word ἀρετὴ, or vertue, is not in the four Gospels; for the actions of Christs Disciples should uot be in *gradu virtutis* only, vertuous and laudable, such as these *Aristotle* presses in his *Magna Moralia*; they must pass on to a further excellency than so: the same which he calls πράξεις τῶν ἡρώων; they must be sometimes, and as often as we can in *gradu heroico*, or, that I may use the Christian style, they must be actions of perfection. Righteousness was the συνώνυμον for Alms in the Old Testament, and τελειότης, or perfection was the word for Alms in the New; as appears by comparing the fifth of St. *Matthew*, and the sixth of S. *Luke* together; and that is the full state of this difference in the inquiries of the Righteousness Pharisaical and Evangelical.

Commen. in 12. Isai. *& l.* 6. *in* Ez. k. *c.* 18.

I have many more things to say, but ye cannot hear them now, because the time is past. One thing indeed were fit to be spoken of, if I had any time left; but I can only name it, and desire your consideration to make it up. This great Rule that Christ gives us, does also, and that principally too, concern Churches and Common-wealths, as well as every single Christian. Christian Parliaments must exceed the Religion and Government of the *Sanhedrim*. Your Laws must be more holy, the condition of the Subjects be made more tolerable, the Laws of Christ must be strictly enforced; you must not suffer your great Master to be dishonoured, nor his Religion dismembred by Sects, or disgraced by impiety: you must give no impunity to vitious persons, and you must take care that no great example be greatly corrupted; you must make better provisions for your poor than they did, and take more care even of the external advantages of Christs Religion and his Ministers, than they did of the Priests and Levites; that is, in all things you must be more zealous to promote the Kingdom of Christ, than they were for the Ministeries of *Moses*.

The sum of all is this; The Righteousness Evangelical is the same with that which the Ancients called ἀποστολικὴν διάγειν πολίτειαν, to live an Apostolical life, that was the measure of Christians, the οἱ ἐναρέτως καὶ θεαρέστως βιοῦντες, men that desired to please God; that is, as *Apostolius* most admirably describes it, men who are curious of their very eyes, temperate in their tongue, of a mortified body, and a humble spirit, pure in their intentions, masters of their passions. Men who when they are injured return honourable words; when they are lessened in their

Ἐστὶ δὲ αὐτὴ ὀφθαλμῶν ἀκριβεία, γλώσσης ἐγκράτεια, σώματος δουλαγωγία, φρόνημα ταπεινὸν, ἐννοίας καθαρότης, ὀργῆς ἀφανισμὸς· ἀγγαρευόμενος προτίθει, ἀποστερούμενος μὴ δικάζου, μισούμενος ἀγάπα, βιαζόμενος ἀνέχου, βλασφημούμενος παρακάλει, νεκρώθητι τῇ ἁμαρτίᾳ, συσταυρώθητι τῷ Χριστῷ, ὅλην τὴν ἀγάπην μετάθες ἐπὶ τὸν Κύριον.

their eſtates, increaſe in their Charity; when they are abuſed, they yet are courteous & give intreaties; when they are hated, they pay love; men that are dull in contentions, and quick in loving kindneſſes, ſwift as the feet of *Aſahel*, and ready as the Chariots of *Amminadib*. True Chriſtians are ſuch as are crucified with Chriſt, and dead unto all ſin; and finally place their whole love on God, and for his ſake upon all mankind: this is the deſcription of a Chriſtian, and the true ſtate of the Righteouſneſs Evangelical; ſo that it was well ſaid of *Athenagoras*, οὐδεὶς χρηστὸς πονηρὸς, εἰ μὴ ψευδεύεται τὸν λόγον, no Chriſtian is a wicked man, unleſs his life be a continual lie, unleſs he be falſe to God and his Religion. For the Righteouſneſs of the Goſpel is in ſhort, nothing elſe but a tranſcript of the life of Chriſt; *De matthana nahaliel*; *de nahaliel Bamoth*, ſaid R. *Joſhua*; Chriſt is the image of God, and every Chriſtian is the image of Chriſt, whoſe example is imitable, but it is the beſt, and his laws are the moſt perfect, but the moſt eaſie, and the promiſes by which he invites our greater ſervices are moſt excellent, but moſt true; and the rewards ſhall be hereafter, but they ſhall abide for ever, and (that I may take notice of the laſt words of my Text) the threatnings to them that fall ſhort of this Righteouſneſs are moſt terrible, but moſt certainly ſhall come to paſs; *they ſhall never enter into the Kingdom of Heaven*; that is, their portion ſhall be ſhame and an eternal Priſon, ἀστραπῶδες πῦρ, a flood of brimſtone, and a cohabitation with Devils to eternal ages: and if this conſideration will not prevail, there is no place left for perſwaſion, and there is no uſe of reaſon; and the greateſt hopes and the greateſt fears can be no argument or ſanction of laws; and the greateſt good in the world is not conſiderable, and the greateſt evil is not formidable; but if they be, there is no more to be ſaid; if you would have your portion with Chriſt, you muſt be righteous by his meaſures; and theſe are they that I have told you.

Legat. pro Chriſtianis.

THE Chriſtians Conqueſt Over the BODIE of SIN:

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ROM. VII. 19.

For the good that I would, I do not: but the evil which I would not, that I do.

WHat the Eunuch ſaid to *Philip*, when he read the Book of the Prophet *Iſaiah*; *Of whom ſpeaketh the Prophet this, of himſelf, or ſome other man?* The ſame queſtion I am to ask concerning the words of my Text: Does S. *Paul* mean this of himſelf, or of ſome other? It is hoped that he ſpeaks it of himſelf; and means that though his underſtanding is convinced that he ought to ſerve God; and that he hath ſome unperfect deſires to do ſo; yet the Law of God without is oppoſed by a Law of Sin within. We have a corrupted nature, and a body of infirmity, and our reaſon dwells in the dark, and we muſt go out of the world before we leave our ſin. For beſides that ſome ſins are eſteemed brave and honourable, and he is a baffled perſon that dares not kill his Brother like a Gentleman; our very Tables are made a ſnare, and our civilities are direct treaſons to the ſoul. You cannot entertain your friend but exceſs is the meaſure; and that you may be very kind to your Gueſt, you ſtep aſide and lay away the Chriſtian; your love cannot be expreſſed unleſs you do him an ill turn, and civilly invite him to a Fever. Juſtice is too often taught to bow to great intereſts, and men cannot live without flattery; and there are ſome Trades that miniſter to ſin, ſo that without a ſin we cannot maintain our Families; and if you mean to live, you muſt do as others do. Now ſo long as men ſee they are like to be undone by innocence, and that they can no way live but by compliance with the evil cuſtoms of the world, men conclude practically, becauſe they muſt live they muſt ſin; they muſt live handſomly, and therefore muſt do ſome things unhandſomely, and ſo upon the whole matter ſin is unavoidable. Fain they would, but cannot tell how to help it. But ſince it is no better, it is well it is no worſe. For it is S. *Paul's* caſe, no worſe man; he would and he would not, he did and he did not; he was willing, but he was not able; and therefore the caſe is clear, that if a man ſtrives againſt ſin, and falls unwillingly,

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it shall not be imputed to him; he may be a regenerate man for all that. A man must indeed wrangle against sin when it comes, and like a peevish lover resist and consent at the same time, and then all is well; for this not only consists with, but is a sign of the state of Regeneration.

If this be true, God will be very ill served. If it be not true, most men will have but small hopes of being saved, because this is the condition of most men. What then is to be done? Truth can do us no hurt, and therefore be willing to let this matter pass under examination; for if it trouble us now, it will bring comfort hereafter. And therefore before I enter into the main enquiry, I shall by describing the state of the man of whom S. *Paul* speaks here, tell you plainly, who it is that is in this state of sad things, and then do ye make your resolutions according as you shall find it necessary for the saving of your souls; which I am sure ought to be the end of all preaching.

1. The man S. *Paul* speaks of is one that is *dead*, v. 9. one that was *deceived* and *slain*, v. 11. one in whom *sin was exceeding sinful*, v. 13. that is, highly imputed, greatly malicious, infinitely destructive: he is one who is *carnal, and sold under sin*, v. 14. he is one that sins against his *conscience* and his *reason*, v. 16. he is one in whom *sin dwells*, but the Spirit of God does not dwell; for *no good thing dwells in him*, v. 18. he is one who is *brought into captivity to the law of sin*, he is a servant of uncleanness, with his flesh and members serving the law of sin, v. 25. Now if this be a state of Regeneration, I wonder what is, or can be a state of Reprobation! for though this be the state of Nature, yet it cannot be the state of one redeemed by the Spirit of Christ; and therefore flatter not your selves any more, that it is enough for you to have good desires, and bad performances: never think that any sin can reign in you, and yet you be servants of God: that sin can dwell in you, and at the same time the Spirit of God can dwell in you too; or that life and death can abide together. The sum of affairs is this. *If ye live after the flesh, ye shall dye; but if ye through the Spirit do mortifie the deeds of the body, ye shall live*, but not else upon any terms whatsoever.

Rom. 8. 13.

My Text is one of the hard places of S. *Paul*; which, as S. *Peter* says, *the ignorant and the unstable wrest to their own damnation.* But because in this case the danger is so imminent, and the deception would be so intolerable, S. *Paul* immediately after this Chapter (in which under his own person, as was usual with him to do, he describes the state of a natural man advanced no further than *Moses* Law, and not redeemed by the blood of Christ, or inlightned by the Spirit of God, and taught by the wiser Lessons and Sermons of the Gospel) immediately spends the next Chapter in opposing the Evangelical state to the Legal, the Spiritual to the Carnal, the Christian to the Natural; and tells us plainly, he that is redeemed by the blood of Christ, is redeemed from the power of sin: he that is Christs freed man, is not a slave of sin, not captive to the Devil at his will: he that is in *the flesh cannot please God*, but every servant of Christ is freed from sin, and is a servant of righteousness, and redeemed from all his vain conversation: for this is the end of Christs coming, and cannot be in vain unless we make it so. He came to bless us by turning every one of us from our iniquities. Now concerning this, besides the evidence of the thing it self, that S. *Paul* does not speak these words of himself, but by a μετασχηματισμὸς, under his own borrowed person he describes the state of a carnal, unredeemed, unregenerate person,

perſon, is expreſly affirmed by S. *Irenæus* and *Origen*, by *Tertullian* and S. *Baſil*, by *Theodoret* and S. *Chryſoſtom*, by S. *Jerom*, and ſometimes by S. *Auſtin*, by S. *Ambroſe*, and S. *Cyril*, by *Macarius* and *Theophylact*; and is indeed that true ſenſe and meaning of theſe words of S. *Paul*, which words none can abuſe or miſunderſtand, but to the great prejudice of a holy life, and the Patronage of all iniquity.

But for the ſtating of this great caſe of Conſcience, I ſhall firſt in ſhort deſcribe to you what are the proper cauſes which place men, and keep them in this ſtate of a neceſſity of ſinning; and 2. I ſhall prove the abſolute neceſſity of coming out of this condition, and quitting all our ſin. 3. In what degree this is to be affected. 4. By what Inſtruments this is to be done; and all theſe being practical, will of themſelves be ſufficient uſe to the Doctrines, and need no other applicatory but a plain exhortation.

1. What are the cauſes of this evil, by which we are firſt placed, and ſo long kept in a neceſſity of ſinning, ſo that we cannot do what good we would, nor avoid the evil that we hate?

The firſt is the evil ſtate of our Nature. And indeed he that conſiders the daily experiment of his own weak Nature, the ignorance and inconſtancy of his ſoul, being like a ſick mans legs, or the knees of Infants, reeling and unſtable by diſeaſe or by infirmity, and the perpetual leaven and germinations, the thruſtings forth, and ſwelling of his ſenſes, running out like new wine into vapours and intoxicating activities, will readily confeſs, that though even in Nature there may be many good inclinations to many inſtances of the Divine Commandments; yet it can go no further than this *velleity*, this deſiring to do good, but is not able. And it is upon this account that *Lactantius* brings in the Pagan or natural man complaining, *Volo equidem non peccare, ſed vincor, indutus enim ſum carne fragili & imbecillâ.* This is very true; and I add only this caution. There is not in the corruption of our nature ſo much as will ſave us harmleſs, or make us excuſable if we ſin againſt God. Natural corruption can make us criminal, but not innocent; for though by him that willingly abides in the ſtate of meer Nature, ſin cannot be avoided, yet no man is in that ſtate longer than he loves to be ſo; for the Grace of God came to reſcue us from this evil portion, and is alwayes preſent to give us a new Nature, and create us over again: and therefore though ſin is made neceſſary to the Natural man by his impotency and fond loves, that is by his unregenerate Nature; yet in the whole conſtitution of affairs, God hath more than made it up by his Grace, if we will make uſe of it. *In pueris elucet ſpes plurimorum, quæ ubi emoritur ætate, manifeſtum eſt non deficiſſe naturam, ſed curam*, ſaid *Quintilian*. We cannot tell what we are, or what we think in our infancy; and when we can know our thoughts we can eaſily obſerve that we have learned evil things by evil examples, and the corrupt manners of an evil converſation: *& ubi per ſocordiam vires, tempus, ingenium defluxêre, naturæ infirmitas accuſatur*; that indeed is too true; we grow lazy, and wanton, and we loſe our time, and abuſe our parts, and do ugly things, and lay the fault wholly upon our Natural infirmities; but we muſt remember that by this time it is a ſtate of Nature, a ſtate of fleſh and blood, which cannot enter into Heaven. The natural man and the natural child are not the ſame thing in true Divinity. The Natural child indeed can do no good; but the Natural man cannot chooſe but do evil; but it is becauſe he will do ſo; he is not born in the ſecond Birth, and renewed in the Baptiſm of the Spirit.

2. We

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2. We have brought our selves into an accidental necessity of sinning by the evil principles which are suck'd in by great parts of mankind. We are taught ways of going to Heaven without forsaking our sins; of repentance without restitution; of being in charity without hearty forgiveness, and without love; of believing our sins to be pardoned before they are mortified; of trusting in Christs death without conformity to his life; of being in Gods favour upon the only account of being of such an opinion; and that when we are once in, we can never be out. We are taught to believe that the events of things do not depend upon our crucifying our evil and corrupt affections, but upon eternal and unalterable Counsels; that the promises are not the rewards of obedience, but graces pertaining only to a few prædestinates, and yet men are Saints for all that; and that the Laws of God are of the race of the Giants, not to be observed by any grace or by any industry: this is the Catechism of the ignorant and the prophane: but without all peradventure the contrary propositions are the way to make the world better: but certainly they that believe these things do not believe it necessary that we should eschew all evil: and no wonder then if when men upon these accounts slacken their industry and their care, find sin still prevailing, still dwelling within them, and still unconquerable by so slight and disheartned labours. For Ἰδιώτης πᾶς καὶ ἀπαίδευτος τρόπον τινὰ παῖς ἐστι: every fool and every ignorant person is a child still; and it is no wonder that he who talks foolishly should do childishly and weakly.

3. To our weak and corrupted nature, and our foolish discourses, men do dayly superinduce evil habits and customs of sinning. *Consuetudo mala tanquam hamus infixus animæ*, said the Father; an evil custom is a hook in the soul, and draws it whither the Devil pleases. When it comes to the καρδία γεγυμνασμένη πλεονεξίαις, as Saint *Peter*'s word is, *a heart exercised with covetous practices*, then it is also ἀδύνατος, it is weak and unable to do the good it fain would, or to avoid the evil which in a good fit it pretends to hate. This is so known I shall not insist upon it; but adde this only, that wherever a habit is contracted, it is all one what the instance be; it is as easie as delicious, as unalterable in vertue as in vice; for what helps Nature brings to a vitious habit, the same and much more the Spirit of God, by his power and by his comforts can do in a vertuous; and then we are well again. You see by this who are, and why they are in this evil condition. The evil natures, and the evil principles, and the evil manners of the world, these are the causes of our imperfect willings, and weaker actings in the things of God; and as long as men stay here, sin will be unavoidable. For even meat it self is loathsom to a sick stomack; and it is impossible for him that is heart-sick to eat the most wholsom diet; and yet he that shall say eating is impossible, will be best confuted by seeing all the healthful men in the world eat heartily every day.

2. But what then? Cannot sin be avoided? Cannot a Christian mortifie the deeds of the body? Cannot Christ redeem us, and cleanse us from all our sins? Cannot the works of the Devil be destroyed? That's the next particular to be inquired of; Whether or no it be not necessary, and therefore very possible for a servant of God to pass from this evil state of things, and not only hate evil, but avoid it also?

He that saith he hath not sinned, is a liar; but what then? Because a man hath sinned, it does not follow he must do so always. *Hast thou sinned?*

ned? do ſo no more (ſaid the wiſe *Benſirach*); and ſo ſaid Chriſt to the poor Paralytick, *Go and ſin no more.* They were excellent words ſpoken by a holy Prophet, [*Let not the Sinner ſay he hath not ſinned; for God ſhall burn coals of fire upon his head, that ſaith before the Lord God and his Glory, I have not ſinned.*] Well! that caſe is confeſſed; *All men have ſinned, and come ſhort of the glory of God.* But is there no remedy for this? Muſt it always be ſo? and muſt ſin for ever have the upper hand, and for ever baffle our reſolutions, and all our fierce and earneſt promiſes of amendment? God forbid. There was a time then to come, and, bleſſed be God, it hath been long come, [*Yet a little while* (ſaith that Prophet) *and Iniquity ſhall be taken out of the earth, and Righteouſneſs ſhall reign among you.*] For, that's in the day of Chriſt's Kingdom, the manifeſtation of the Goſpel. When Chriſt reigns in our hearts by his Spirit, *Dagon* and the Ark cannot ſtand together; we cannot ſerve Chriſt and *Belial.* And as in the ſtate of Nature no good thing dwells within us; ſo when Chriſt rules in us, no evil thing can abide; *For every Plant that my heavenly Father hath not planted ſhall be rooted up,* and caſt away into the fires of conſumption or purification. But how ſhall this come to paſs, ſince we all find our ſelves ſo infinitely weak and fooliſh? I ſhall tell you. *It is eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of Heaven,* ſaith Chriſt. It is impoſſible to Nature; it is impoſſible to them that are given to vanity; it is impoſſible for them that delight in the evil ſnare: But Chriſt adds, *With Men this is impoſſible, but with God all things are poſſible.* What we cannot do for our ſelves, God can do for us, and with us. What Nature cannot do, the Grace of God can. So that the thing may be done, not indeed by our ſelves, but *gratia Dei mecum,* ſaith S. *Paul*; God and Man together can do it. But if it can be done any way that God has put into our powers, the conſequent is this; No mans good will ſhall be taken in exchange for the real and actual mortification of his ſins. He that ſins, and would fain not ſin, but ſin is preſent with him whether he will or no, let him take heed; for the ſame is *the Law of ſin,* and *the Law of death* (ſaith the Apoſtle); and that mans heart is not right with God. For it is impoſſible men ſhould pray for deliverance, and not be heard; that they ſhould labour, and not be proſperous; unleſs they pray amiſs, and labour falſely. Let no man therefore pleaſe himſelf with talking of great things, with perpetual converſation in pious diſcourſes, or with ineffective deſires of ſerving God: He that does not practice as well as he talks, and do what he deſires, and what he ought to do, confeſſes himſelf to ſin greatly againſt his conſcience; and it is a prodigious folly to think that he is a good man, becauſe though he does ſin, yet it was againſt his mind to do ſo. A mans conſcience can never condemn him, if that be his excuſe, to ſay that his conſcience check'd him; ad that will be but a ſad Apology at the day of Judgement. Some men talk like Angels, and pray with great fervor, and meditate with deep receſſes, and ſpeak to God with loving affections, and words of union, and adhere to him in ſilent devotion, and when they go abroad are as paſſionate as ever, peeviſh as a frighted Fly, vexing themſelves with their own reflections: They are cruel in their Bargains, unmerciful to their Tenants, and proud as a Barbarian Prince: They are, for all their fine words, impatient of reproof, ſcornful to their Neighbours, lovers of money, ſupream in their own thoughts, and ſubmit to none; all their ſpiritual life they talk of, is nothing but ſpiritual fancy and illuſion; they are ſtill under the power of their paſſions, and their ſin rules

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them imperiously, and carries them away infallibly. Let these men consider, There are some men think it impossible to do as much as they do: The common Swearer cannot leave that Vice, and talk well; and these men that talk thus well, think they cannot do as well as they talk; but both of them are equally under the power of their respective sins, and are equally deceived, and equally not the Servants of God. * This is true; but it is equally as true, That there is no necessity for all this; for it ought, and it may be otherwise if we please: For I pray be pleased to

Gal. 5. 16. hear S. *Paul*; *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh*; There's your remedy: *For the Spirit lusteth against the flesh, and the flesh against the Spirit*; there's the cause of it; ἵνα μὴ ποιῆτε, *so that ye may not or cannot do the things ye would*; that's the blessed consequent and product of that cause: That is plainly, As there is a state of carnality, (of which S. *Paul* speaks in my Text) so that in that state a man cannot but obey the flesh; so there is also a state of spirituality, when sin is dead, and righteousness is alive; and in this state the flesh can no more prevail, than the Spirit could do in the other. * Some men cannot chuse

Rom. 8. 7. but sin; for *the carnal mind is not subject to God, neither indeed can be* (saith S. *Paul*); but there are also some men that cannot endure any thing that is not good. It is a great pain for a temperate man to suffer the disorders of Drunkenness; and the shames of Lust are intolerable to a

1 Joh. 3. 9. chaste and modest person: This also is affirmed by S. *John*, *Whosoever is born of God doth not commit sin, for his seed remaineth in him.* So that you see it is possible for a good man not to commit the sin to which he is tempted; but the Apostle says more, *He doth not commit sin, neither indeed can he, because he is born of God.*

Matth. 7. 18. And this is agreeable to the words of our Blessed Saviour; *A corrupt tree cannot bring forth good fruit, and a good tree cannot bring forth evil fruit*; that is; As the child of Hell is carried to Sin *pleno impetu*, he does not check at it, he does it and is not troubled; so on the other side, a child of God is as fully convinc'd of righteousness, and that which is unrighteous is as hateful to him as *Colocynths* to the taste, or the sharpest punctures to the pupil of the eye. We may see something of this in common experiences. What man of ordinary prudence and reputation can be tempted to steal? or for what price would he be tempted to murder his friend? If we did hate all sins as we hate these, would it not be as easie to be as innocent in other instances as most men are in these? and we should have as few Drunkards as we have Thieves. In such as these we do not complain in the words of my Text, *What I would not, that I do; and what I would I do not.* Does not every good man overcome all the power of great sins? And can he by the Spirit of God and right Reason, by fear and hope conquer *Goliath*, and beat the Sons of the Giant; and can he not overcome the little children of *Gath?* Or is it harder to overcome a little sin than a great one? Are not the temptations to little sins very little? and yet are they greater and stronger than a mighty Grace? Could the poor Demoniack that liv'd in the Graves, by the power of the Devil break his iron chains in pieces? and cannot he who hath the Spirit of God dissolve the chains of sin? *Through Christ that strengthens me, I can do all things*, saith S. *Paul*: *Satis sibi copiarum cum Publio Decio, & nunquam nimium hostium fore*, said one in *Livie*; which is best rendred by S. *Paul*, *If God be with us, who can be against us?* Nay, there is an ὑπερνικῶμεν in S. *Paul*, *We are more than Conquerors*: For even amongst an Army of Conquerors there are degrees of exaltation; some serve God like the Centurion, and some like S. *Peter*; some like *Martha*, and some

ſome like *Mary*; μετ' ἐυκολίας ἁπάσης, ἄνευ πόνου καὶ ἱδρώτων all good men conquer their temptation, but ſome with more eaſe, and ſome with a clearer Victory; and more than thus, *Non ſolum viperam terimus, ſed ex ea antidotum conficimus*, We kill the Viper, and make Treacle of him; that is, not only eſcape from, but get advantages by temptations. But we commonly are more afraid than hurt; *Let us therefore lay aſide every weight, and the ſin that doth ſo eaſily beſet us*; ſo we read the words of the Apoſtle: but S. *Chryſoſtom's* rendition of them is better; for the word εὐπερίστατος is a perfect paſſive, and cannot ſignifie the ſtrength and irreſiſtibility of ſin upon us, but the quite contrary; εὐπερίστατος ἁμαρτία ſignifies the ſin that is ſo eaſily avoided, as they that underſtand that language know very well. And if we were ſo wiſe and valiant as not to affright our ſelves with our own terrours, we ſhould quickly find, that by the help of the Spirit of God we can do more than we thought we could. It was ſaid of *Alexander*, *Bene auſus eſt vana contemnere*, he did no great matter in conquering the Perſians, becauſe they were a pitiful and a ſoft people; only he underſtood them to be ſo, and was wiſe and bold enough not to fear ſuch Images and men of clouts. But men, in the matter of great ſins and little, do as the *Magicians* of *Ægypt*; when *Moſes* turned his Rod into a Serpent, it moved them not; but when they ſaw the Lice and the Flies, then they were afraid. We ſee that by the Grace of God we can eſcape great ſins; but we ſtart at Flies, and a Bird out of a Buſh diſorders us; the Lion in the way troubles us not, but a Frog and a Worm affrights us. Remember the ſaying of S. *Paul*, *Chriſt came to redeem to himſelf a Church, and to preſent it pure and ſpotleſs before the Throne of Grace*; and if you mean to be of this number, you muſt endeavour to be under this qualification, that is, (as *Paul* laboured to be) *void of offence both towards God and towards Man.* And ſo I have done with the ſecond Propoſition; It is neceſſary that all ſin great and little ſhould be mortified and dead in us, and that we no longer abide in that ſtate of ſlavery as to ſay, *The good that I would, I do not; but the evil that I would not, that I do.*

Heb. 12. 1.

3. In the next place we are to inquire in what degree this is to be effected; for though in negatives properly there are no degrees, yet unleſs there be ſome allays in this Doctrine it will not be ſo well, and it may be your Experiences will for ever confute my Arguments: For, *Who can ſay that he is clean from his ſin?* (ſaid the Wiſeman): and as our Bleſſed Saviour ſaid, *He that is innocent among you all, let him throw the firſt ſtone at the ſinner*, and ſpare not.

To this I anſwer in the words of S. *Gregory*; All mans righteouſneſs will be found to be unrighteous, if God ſhould ſeverely enter into judgment; but therefore even after our innocence we muſt pray for pardon, *ut quæ ſuccumbere diſcuſſa poterat, ex judicis pietate convaleſcat*, that our innocence, which in ſtrictneſs of Divine Judgment would be found ſpotted and ſtained, by the mercy of our Saviour may be accepted. S. *Bernard* expreſſes this well; *Noſtra ſiqua eſt humilis juſtitia, recta forſitan ſed non pura*; Our humble righteouſneſs is perhaps right in the eyes of God, but not pure; that is, accepted by his Mercy, but it is ſuch as dares not contend in Judgment. For as no man is ſo much a ſinner, but he ſometimes ſpeaks a good word, or does ſome things not ill; and yet that little good interrupts not that ſtate of evil: ſo it is amongſt very good men, from whom ſometimes may paſs ſomething that is not commendable; and yet their heart is ſo habitually right towards God, that they will do nothing but (I do not ſay which God in juſtice cannot, but) which in mercy he will

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will not impute to eternal condemnation. It was the case of *David*; *He was a man after Gods own heart*; nay it is said, *he was blameless save in the matter of* Uriah; and yet we know he numbred the people, and God was angry with him and punished him for it: but because he was a good man and served God heartily, that other fault of his was imputed to him no further: God set a fine upon his head for it, but it was *salvo contenemento*, the main stake was safe.

For concerning good men the question is not, whether or no God could not in the rigour of justice blame their indiscretion, or impute a foolish word, or chide them for a hasty answer, or a careless action, for a less devout prayer, or weak hands, for a fearful heart, or a trembling Faith. These are not the measures by which God judges his Children; *for he knoweth whereof we are made, and he remembers that we are but dust.* But the question is, whether any man that is covetous or proud, false to his trust, or a Drunkard, can at the same time be a child of God? No certainly he cannot. But then we know that God judges us by Jesus Christ, that is, with the allayes of mercy, with an eye of pardon, with the sentences of a Father, by the measures of a man, and by analogy to all our unavoidable abatements. God could enter with us into a more severe judgment, but he would not; and no justice tied him from exercising that mercy. But according to the measures of the Gospel, *he will judge every man according to his works.* Now what these measures are is now the question. To which I answer first in general, and then more particularly.

1. In general thus. A Christians innocence is alwayes to be measured by the plain lines and measures of the Commandments; but are not to be taken into account by uncertain and fond opinions, and the scruples of zealous and timerous persons. My meaning is this. Some men tell us that every natural inclination to a forbidden object is a sin; which they that believe, finding them to be natural, do also confess that such sins are unavoidable. But if these natural and first motions be sins, then a man sins whether he resists them, or resists them not, whether he prevails or prevails not; and there is no other difference but this; he that fights not against, but alwayes yields to his desires, sins greatest; and he that never yields but fights alwayes, sins oftenest. But then, by this reckoning it will indeed be impossible to avoid millions of sins; because the very doing of our duty does suppose a sin. If God should impute such first desires to us as sins, we were all very miserable; but if he does not impute them, let us trouble our selves no further about them, but to take care that they never prevail upon us. Thus men are taught that they never say their Prayers but they commit a sin. Indeed that is true but too often; but yet it is possible for us by the Grace of God to please him in saying our Prayers, and to be accepted of him. But indeed if God did proceed against us as we do against one another, no man could abide innocent for so much as one hour. But Gods judgment is otherwise: He enquires if the heart be right, if our labour be true, if we love no sin, if we use prudent and efficacious instruments to mortifie our sin, if we go about our Religion as we go about the biggest concerns of our life; if we be sincere and real in our actions and intentions. For this is the ἀναμαρτησία that God requires of us all; this is that sinless state, in which if God does not find us, we shall never see his glorious face, and if he does find us, we shall certainly be saved by the blood of Jesus. For in the style of Scripture to be εἰλικρινὴς καὶ ἀπρόσκοπος is the same thing; to be sincere, and to be without offence is all one. Thus *David* spake heartily,

tily, *I am utterly purpoſed that my mouth ſhall not offend; and thou ſhalt find no wickedneſs in me.* He that endeavours this, and hopes this, and does actions, and uſes means accordingly, not being deceived by his own falſe heart, nor abuſed by evil propoſitions, this man will ſtand upright in the Congregations of the Juſt; and though he cannot challenge Heaven by merit, yet he ſhall receive it as a gift, by promiſe and by grace. *Lex nos innocentes eſſe jubet, non curioſos*, ſaid *Seneca*. For God takes no judgment of us by any meaſures, but of the Commandment without, and the heart and the conſcience within; but he never intended his Laws to be a ſnare to us, or to entrap us with conſequences and dark interpretations, by large deductions and witty ſimilitudes of faults; but he requires of us a ſincere heart, and a hearty labour in the work of his Commandments: he calls upon us to avoid all that which his Law plainly forbids, and which our Conſciences do condemn. This is the general meaſure. The particulars are briefly theſe.

1. Every Chriſtian is bound to arrive at that ſtate, that he have remaining in him no habit of any ſin whatſoever. Our old man muſt be crucified; the body of ſin muſt be deſtroyed; he muſt no longer ſerve ſin; ſin ſhall not have the dominion over you. All theſe are the Apoſtles words; that is plainly, as I have already declared, you muſt not be at that paſs, that though ye would avoid ſin ye cannot. For he that is ſo is a moſt perfect ſlave, and Chriſts freed man cannot be ſo. Nay, he that loves ſin, and delights in it, hath no liberty indeed, but he hath more ſhew of it, than he that obeys it againſt his will.

——Libertatis, ſervaveris umbram,
Si quicquid jubeare velis——

He that loves to be in the place, is a leſs priſoner, than he that is confined againſt his will.

2. He that commits any one ſin by choice and deliberation is an enemy to God, and is under the dominion of the fleſh. In the caſe of deliberate ſins one act does give the denomination; he is an Adulterer that ſo much as once foully breaks the holy Laws of Marriage. *He that offends in one is guilty of all*, ſaith S. *James*. S. *Peters* Denial, and *Davids* Adultery had paſſed on to a fatal iſſue, if the mercy of God and a great repentance had not interceded. But they did ſo no more, and ſo God reſtored them to Grace and Pardon. And in this ſenſe are the words of S. *John*, ὁ ποιῶν τὴν ἁμαρτίαν, *he that does a ſin is of the Devil*, and *he that is born of God* ἁμαρτίαν οὐ ποιεῖ, *he does not commit a ſin*, he chooſes none, he loves none, he endures none, *talia quæ non faciet bonæ fidei & ſpei Chriſtianus*; they do no great ſin, and love no little one. A ſin choſen and deliberately done, is, as *Tertullians* expreſſion is, *crimen devoratorium ſalutis*; it devours ſalvation. For as there are ſome ſins which can be done but once; as a man can kill his Father but once, or himſelf but once; ſo in thoſe things which can be repeated, a perfect choice is equivalent to a habit, it is the ſame in principle, that a habit is in the product. In ſhort he is not a child of God, that knowingly and deliberately chooſes any thing that God hates. 1 Joh. 3 8.

3. Every Chriſtian ought to attain to ſuch a ſtate of life, as that he never ſin, not only by a long deliberation, but alſo not by paſſion. I do not ſay that he is not a good Chriſtian, who by paſſion is ſuddenly ſurpriz'd and falls into folly; but this I ſay, that no paſſion ought to make him chooſe a ſin. For let the ſin enter by anger or by deſire, it is all one, if the conſent be gain'd. It is an ill ſign if a man, though on the

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sudden, consents to a base action. Thus far every good man is tied, not only to endeavour, but to prevail against his Sin.

4. There is one step more; which if it be not actually effected, it must at least be greatly endeavoured, and the event be left to God: and that is, that we strive for so great a dominion over our sins and lust, as that we be not surprized on a sudden. This indeed is a work of time, and it is well if it be ever done; but it must alwayes be endeavoured. But in this particular, even good men are sometimes unprosperous. S. *Epiphanius*, and S. *Chrysostom* grew once into choler, and they past too far, and lost more than their argument, they lost their reason, and they lost their patience: and *Epiphanius* wished that S. *Chrysostom* might not die a Bishop; and he in a peevish exchange wished that *Epiphanius* might never return to his Bishoprick; when they had forgotten their foolish anger, God remembred it, and said *Amen* to both their cursed speakings. Nay, there is yet a greater example of humane frailty; St. *Paul* and *Barnabas* were very holy persons, but once in a heat they were both to blame, they were peevish and parted company. This was not very much: but God was so displeased, even for this little flye in their Box of Oyntment, that their story sayes, they never saw one anothers face again. These earnest emissions and transportations of passion do sometime declare the weakness of good men; but that even here we ought at least to endeavour to be more than Conquerors appears in this, because God allows it not, and by punishing such follies does manifest that he intends that we should get victory over our sudden passions, as well as our natural lusts. And so I have done with the third inquiry, in what degree God expects our innocence; and now I briefly come to the last particular, which will make all the rest practicable; I am now to tell you how all this can be effected, and how we shall get free from the power and dominion of our sins.

4. The first great instrument is Faith. He that hath Faith like a grain of Mustard-seed can remove Mountains; the Mountains of sin shall fall flat at the feet of the Faithful man, and shall be removed into the sea, the sea of Christs blood and penitential waters. *Faith overcometh the World*, saith S. *John*; and *walk in the spirit, and ye shall not fulfil the lusts of the flesh*: there are two of our Enemies gone; the world and the flesh, by Faith and the Spirit, by the Spirit of Faith; and as for the Devil, *put on the shield of Faith*, and *resist the Devil, and he will flee from you*, saith the Apostle; and the powers of sin seem insuperable to none, but to them that have not Faith; we do not believe that God intends we should do what he seems to require of us; or else we think that though Gods grace abounds, yet sin must superabound, expressly against the saying of S. *Paul*; or else we think that the evil spirit is stronger than the good Spirit of God. Hear what St. *John* saith, *My little children, ye are of God, and have overcome the evil one; for the spirit that is in you is greater than that which is in the world.* 1 Joh. 4. 4. Believest thou this? If you do, I shall tell you what may be the event of it. When the Father of the boy, possessed with the Devil, told his sad story to Christ, he said; *Master if thou canst do any thing, I pray help me*: Christ answered him, *If thou canst believe, all things are possible to him that believeth.* Mark 9. 23. N. B. And therefore if you do believe this, go to your prayers, and go to your guards, and go to your labour, and try what God will do for you. For whatsoever things ye desire when ye pray, believe that ye shall receive them, and ye shall have them. Now consider; Do not we every day pray in the Divine Hymn called *Te Deum*, *Vouchsafe, O Lord, to keep us this*

this day without ſin? And in the Collect at morning prayer, [*and grant that this day we fall into no ſin, neither run into any kind of danger, but that all our doing may be ordered by thy governance, to do alwayes that which is righteous in thy ſight*?] Have you any hope, or any faith when you ſay that Prayer? And if you do your duty as you can, do you think the failure will be on Gods part? Fear not that; if you can truſt in God, and do accordingly; *though your ſins were as ſcarlet, yet they ſhall be as white as ſnow*, and pure as the feet of the holy Lamb. Only let us forſake all thoſe weak propoſitions which cut the nerves of Faith, and make it impoſſible for us to actuate all our good deſires, or to come out from the power of ſin.

2. He that would be free from the ſlavery of ſin, and the neceſſity of ſinning muſt alwayes watch. I, that's the point; but who can watch alwayes? Why every good man can watch alwayes: and that we may not be deceived in this, let us know, that the running away from a temptation is a part of our watchfulneſs, and every good employment is another great part of it, and a laying in proviſions of Reaſon and Religion before hand, is yet a third part of this watchfulneſs; and the converſation of a Chriſtian is a perpetual watchfulneſs; not a continual thinking of that one, or thoſe many things which may indanger us; but it is a continual doing ſomething directly or indirectly againſt ſin. He either prayes to God for his Spirit, or relies upon the Promiſes, or receives the Sacrament, or goes to his Biſhop for Counſel and a Bleſſing, or to his Prieſt for Religious Offices, or places himſelf at the feet of good Men to hear their wiſe ſayings, or calls for the Churches Prayers, or does the duty of his calling, or actually reſiſts Temptation, or frequently renews his holy Purpoſes, or fortifies himſelf by Vows, or ſearches into his danger by a daily examination; ſo that in the whole he is for ever upon his guards. * This duty and caution of a Chriſtian is like watching leſt a man cut his finger. Wiſe men do not often cut their fingers, and yet every day they uſe a knife; and a mans eye is a tender thing, and every thing can do it wrong, and every thing can put it out; yet becauſe we love our eyes ſo well, in the midſt of ſo many dangers, by Gods providence and a prudent natural care, by winking when any thing comes againſt them, and by turning aſide when a blow is offered, they are preſerved ſo certainly, that not one man in ten thouſand does by a ſtroak loſe one of his eyes in all his life time. If we would tranſplant our natural care to a ſpiritual caution, we might by Gods grace be kept from loſing our ſouls, as we are from loſing our eyes; and becauſe a perpetual watchfulneſs is our great defence, and the perpetual preſence of Gods grace is our great ſecurity, and that this Grace never leaves us, unleſs we leave it, and the precept of a dayly watchfulneſs is a thing not only ſo reaſonable, but ſo many eaſie wayes to be performed, we ſee upon what terms we may be quit of our ſins, and more than Conquerors over all the Enemies and Impediments of Salvation.

3. If you would be in the ſtate of the *Liberty of the Sons of God*, that is, that you may not be ſervants of ſin in any inſtance; be ſure in the mortifications of ſin, willingly or careleſly to leave no remains of it, no neſt-egg, no principles of it, no affections to it; if any thing remains, it will prove to us as Manna to the ſons of *Iſrael* on the ſecond day, *it will breed worms and ſtink*. Therefore labour againſt every part of it, reject every propoſition that gives it countenance; pray to God againſt it all; and what then? Why then, *Ask and you ſhall have* (ſaid

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Christ.) Nay, say some, it is true, you shall be heard; but in part only; for God will leave some remains of sin within us, lest we should become proud by being innocent. So vainly do men argue against Gods goodness and their own blessings and Salvation, μὴ πλέον τέχνης ἢ παρασκευῆς, ἢ πραγματείας ἀσύλλυται, (as S. *Basil* says) they contrive witty arts to undo themselves, being intangled in the periods of ignorant disputations. But as to the thing it self, if by the remains of sin they mean the propensities and natural inclinations to forbidden objects; there is no question but they will remain in us so long as we bear our flesh about us; and surely that is a great argument to make us humble. But these are not the sins which God charges on his people. But if by remains we mean any part of the habit of sin, any affection, any malice or perverseness of the Will; then it is a contradiction to say that God leaves in us such remains of Sin, lest by innocence we become Proud: for how should Pride spring in a mans heart, if there be no remains of Sin left? And is it not the best, the surest way to cure the Pride of our hearts, by taking out every root of bitterness, even the root of Pride it self? Will a Physitian purposely leave the Reliques of a disease, and pretend he does it to prevent a relapse? And is it not more likely he will relapse, if the sickness be not wholly cured? *But besides this; If God leaves any remains of Sin in us, what remains are they, and of what sins? Does he leave the remains of Pride? If so; that were a strange cure, to leave the remains of Pride in us to keep us from being proud. But if not so; but that all the remains of Pride be taken away by the grace of God blessing our endeavours; what danger is there of being proud, the remains of which Sin are by the grace of God wholly taken away? But then, if the Pride of the heart be cured, which is the hardest to be removed, and commonly is done last of all, who can distrust the power of the Spirit of God, or his goodness, or his promises, and say that God does not intend to cleanse his Sons and Servants from all unrighteousness; and according to S. *Pauls* prayer, *keep their bodies and souls, and spirits, unblameable to the coming of the Lord Jesus*? But however, let God leave what remains he please; all will be well enough on that side, but let us be careful, as far as we can, that we leave none; lest it be severely imputed to us, and the fire break out and consume us.

4. Let us without any further question, put this argument to a material issue; let us do all that we can do towards the destruction of the whole body of sin; but let us never say we cannot be quit of our Sin, till we have done all that we can do towards the mortification of it. For till that be done, how can any man tell where the fault lies, or whether it can be done or no? If any man can say that he hath done all that he could do, and yet hath failed of his duty; if he can say truly, that he hath endured as much as is possible to be endured, that he hath watched alwayes, and never nodded, when he could avoid it, that he hath loved as much as he could love, that he hath waited till he can wait no longer; then indeed, if he sayes true, we must confess that it is not to be understood. But is there any man in the World that does all that he can do? If there be, that man is blameless; if there be not, then he cannot say but it is his own fault that his sin prevails against him. It is true, that no man is free from sin; but it is as true, that no man does as much as he can against it: and therefore no man must go about to excuse himself by saying, no man is free from his sin; and therefore no man can be, no not by the powers of grace: for he may as well argue thus; No man does

does do all that he can do against it; and therefore it is impossible he should do what he can do. The argument is apparently foolish, and the excuse is weak, and the deception visible, and sin prevails upon our weak arguings; but the consequence is plainly this: When any man commits a sin, he is guilty before God; and he cannot say he could not help it, and God is just in punishing every sin, and very merciful when he forgives us any: but he that says he cannot avoid it, that he cannot overcome his lust, confesses himself a servant of Sin, and that he is not yet redeemed by the blood of the Holy Lamb.

5. He that would be advanced beyond the power and necessity of of sinning must take great caution concerning his thoughts and secret desires: *For lust when it is conceived bringeth forth sin*; but if it be suppressed in the conception, it comes to nothing: but we find it hard to destroy the Serpent when the egg is hatched into a Cockatrice. The thought is ἁμάρτυρος ἁμαρτία; no man takes notice of it, but lets it alone till the sin be too strong, and then we complain we cannot help it. *Nolo sinas cogitationem crescere*, suffer not your thoughts to grow up: for they usually come ἀχρόν, ὠσακόπως, ἀπραγματεύτως, (as S. *Basil* says) suddenly, and easily, and without business; but take heed that you nurse them not; but if you chance to stumble, mend your pace; and if you nod, let it awaken you; for he only can be a good man, that raises himself up at the first trip, that strangles his sin in the birth: τοιαῦται τῶν ἁγίων ψυχαὶ, πρὶν ἔπεσαν ἀνίστανται, good men rise up again even before they fall, saith S. *Chrysostom*. Now I pray consider, that when sin is but in the thought it is easily suppressed; and if it be stopt there, it can go no further; and what great mountain of labour is it then to abstain from our sin? Is not the Adultery of the eye easily cured by shutting the eye-lid? and cannot the thoughts of the heart be turned aside by doing business, by going into company, by reading or by sleeping? A man may divert his thoughts by shaking of his head, by thinking any else, by thinking nothing. *Da mihi Christianum* (saith S. *Austin*) *& intelligit quod dico.* Every man that loves God understands this, and more than this to be true. Now if things be thus, and that we may be safe in that which is supposed to be the hardest of all, we must needs condemn our selves, and lay our faces in the dust when we give up our selves to any sin; we cannot be justified by saying we could not help it. For, as it was decreed by the Fathers of the *Aurasican* Council 2d. *Hoc etiam secundum fidem Catholicam credimus, &c.* This we believe according to the Catholick Faith, that have received Baptismal Grace; all that are baptized by the aid and cooperation of Christ, must and can (if they will labour faithfully) perform and fulfill those things which belong unto salvation.

Ille laudatur, qui ut coeperint statim interficit cogitata, & allidit ad petram.

6. And lastly, If sin hath gotten the power of any one of us, consider in what degree the sin hath prevailed: If but a little, the battel will be more easie, and the victory more certain; but then be sure to do it throughly, because there is not much to be done: But if sin hath prevailed greatly, then indeed you have very much to do, therefore begin betimes, and defer not this work till old age shall make it extremely difficult, or death shall make it impossible.

Nam quamvis prope te, quamvis temone sub uno
Vertentem sese frustra sectabere canthum,
Cum rota posterior curras, & in axe secundo.

If thou beest cast behind; if thou hast neglected the duties of thy vi-

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gorous age, thou shalt never overtake that strength; the hinder wheel, though bigger than the former, and measures more ground at every revolution, yet shall never overtake it; and all the second counsels of thy old age, though undertaken with greater resolution, and acted with the strengths of fear and need, and pursued with more pertinacious purposes than the early repentances of young men, yet shall never overtake those advantages which you lost when you gave your youth to folly, and the causes of a sad repentance.

However if you find it so hard a thing to get from the power of one master-sin; if an old Adulterer does dote, if an old Drunkard be further from remedy than a young sinner, if Covetousness grows with old age, if ambition be still more Hydropick and grows more thirsty for every draught of Honour, you may easily resolve that old age, or your last sickness is not so likely to be prosperous in the mortification of your long prevailing sins. Do not all men desire to end their dayes in Religion, to dye in the arms of the Church, to expire under the conduct of a religious man? when ye are sick or dying, then nothing but prayers and sad complaints, and the groans of a tremulous repentance, and the faint labours of an almost impossible mortification: then the despised Priest is sent for: then he is a good man, and his words are Oracles, and Religion is truth, and sin is a load, and the sinner is a fool: then we watch for a word of comfort from his mouth, as the fearful Prisoner for his fate upon the Judges answer. That which is true then, is true now; and therefore to prevent so intollerable a danger, mortifie your sin betime, for else you will hardly mortifie it at all. Remember that the Snail out-went the Eagle and won the goal, because she set out betimes.

To sum up all, every good man is a new Creature, and Christianity is not so much a Divine institution, as a Divine frame and temper of Spirit, which if we heartily pray for, and endeavour to obtain, we shall find it as hard and as uneasie to sin against God, as now we think it impossible to abstain from our most pleasing sins. For as it is in the Spermatick vertue of the Heavens, which diffuses it self Universally upon all sublunary bodies, and subtilly insinuating it self into the most dull and unactive Element, produces Gold and Pearls, Life and motion, and brisk activities in all things that can receive the influence and heavenly blessing; so it is in the Holy Spirit of God, and the word of God, and the grace of God, which S. *John* calls the seed of God, it is a Law of Righteousness, and it is a Law of the Spirit of Life, and changes Nature into Grace, and dulness into zeal, and fear into love, and sinful habits into innocence, and passes on from grace to grace, till we arrive at the full measures of the stature of Christ, and into the perfect liberty of the sons of God; so that we shall no more say, The evil that I would not that I do; but we shall hate what God hates, and the evil that is forbidden we shall not do, not because we are strong of our selves, but because Christ is our strength, and he is in us, and Christs strength shall be perfected in our weakness, and his grace will be sufficient for us: and he will of his own good pleasure work in us, not only to will but also to do, *velle & perficere*, saith the Apostle, to will and to do it throughly, and fully, being sanctified throughout, to the glory of his Holy name, and the eternal salvation of our souls, through Jesus Christ our Lord, To whom with the Father, *&c.*

FINIS

FIDES FORMATA;

OR,

Faith working by Love.

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JAMES II. 24.

You ſee then, how that by Works a Man is juſtified, and not by Faith only.

THat we are *juſtified by Faith*, S. *Paul* * tells us; That we are alſo *juſtified by Works*, we are told in my Text; and both may be true. But that this Juſtification is wrought by Faith without Works, *to him that worketh not, but believeth* (ſaith S. *Paul*): That this is not wrought without Works, S. *James* is as expreſs for his Negative as S. *Paul* was for his Affirmative; and how both theſe ſhould be true, is ſomething harder to unriddle. But, *affirmanti incumbit probatio*, he that affirms muſt prove; and therefore S. *Paul* proves his Doctrine by the example of *Abraham*, to whom Faith was imputed for Righteouſneſs; and therefore not by Works. And what can be anſwered to this? Nothing but this, That S. *James* uſes the very ſame Argument to prove that our Juſtification is by Works alſo; [*For our Father* Abraham *was juſtified by works, when he offered up his Son* Iſaac.] Now which of theſe ſays true? Certainly both of them; but neither of them have been well underſtood; inſomuch that they have not only made diviſions of heart among the faithful, but one party relies on Faith to the diſparagement of Good Life, and the other makes Works to be the main ground of our hope and confidence, and conſequently to exclude the efficacy of Faith: The one makes Chriſtian Religion a lazy and unactive Inſtitution; and the other, a bold preſumption on our ſelves; while the firſt tempts us to live like Heathens, and the other recalls us to live the life of Jews; while one ſays, *I am of Paul*, and another *I am of S. James*, and both of them put it in danger of evacuating the inſtitution and the death of Chriſt; one looking on Chriſt only as a Law-giver, and the other only as a Saviour. The effects of theſe are very ſad, and by all means to be diverted by all the wiſe conſiderations of the Spirit.

* Rom. 3. 28. 4. 5. 5. 1. 10. 10. Gal. 2. 16.

James 2. 21

My purpoſe is not with ſubtle Arts to reconcile them that never diſagreed; the two Apoſtles ſpake by the ſame Spirit, and to the ſame laſt deſign, though to differing intermedial purpoſes: But becauſe the great end of Faith, the deſign, the definition, the ſtate, the oeconomy of it, is that

all

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all Believers ſhould not live according to the fleſh, but according to the Spirit. Before I fall to the cloſe handling of the Text, I ſhall premiſe ſome preliminary Conſiderations to prepare the way of holineſs, to explicate the differing ſences of the Apoſtles, to underſtand the Queſtion and the Duty, by removing the cauſes of the vulgar miſtakes of moſt men in this Article, and then proceed to the main Inquiry.

1. That no man may abuſe himſelf or others by miſtaking of hard words, ſpoken in myſtery, with alegorical expreſſions to ſecret ſenſes, wrapt up in a cloud; ſuch as are [*Faith*, and *Juſtification*, and *Imputation*, and *Righteouſneſs*, and *Works*] be pleaſed to conſider, That the very word *Faith* is in Scripture infinitely ambiguous, inſomuch that in the Latine Concordances of S. *Hierom*'s Bible, publiſhed by *Robert Stephens*, you may ſee no leſs then twenty two ſeveral ſenſes and accceptations of of the word *Faith*, ſet down with the ſeveral places of Scripture referring to them; to which if out of my own obſervation I could add no more, yet theſe are an abundant demonſtration, That whatſoever is ſaid of the efficacy of Faith for Juſtification, is not to be taken in ſuch a ſence as will weaken the neceſſity, and our carefulneſs of good life, when the word may in ſo many other ſences be taken to verifie the affirmation of S. *Paul*, of Juſtification by Faith, ſo as to reconcile it to the neceſſity of Obedience.

2. As it is in the word *Faith*, ſo it is in *Works*; for by *Works* is meant ſometimes the thing done, ſometimes the labour of doing, ſometimes the good will; it is ſometimes taken for a ſtate of good life, ſometimes for the Covenant of Works; it ſometimes means the Works of the Law, ſometimes the Works of the Goſpel; ſometimes it is taken for a perfect, actual, unſinning Obedience, ſometimes for a ſincere endeavour to pleaſe God; ſometimes they are meant to be ſuch which can challenge the Reward as of Debt; ſometimes they mean only a diſpoſition of the perſon to receive the favour and the grace of God. Now ſince our good Works can be but of one kind (for ours cannot be meritorious, ours cannot be without ſin all our life, they cannot be ſuch as need no repentance), it is no wonder if we muſt be juſtified without Works in this ſence; for by ſuch Works no man living can be juſtified. And theſe S. *Paul* calls the Works of the Law, and ſometimes he calls them our righteouſneſs; and theſe are the Covenant of Works. But becauſe we came into the World to ſerve God, and God will be obeyed, and Jeſus Chriſt came into the World to ſave us from ſin, and *to redeem to himſelf a people zealous of good works*, and hath to this purpoſe reveal'd to us all his Fathers Will, and deſtroyed the works of the Devil, and gives us his holy Spirit, and by him we ſhall be juſtified in this Obedience; therefore when Works ſignifie a ſincere, hearty endeavour to keep all Gods Commands, out of a belief in Chriſt, that if we endeavour to do ſo we ſhall be helped by his grace, and if we really do ſo we ſhall be pardoned for what is paſt, and if we continue to do ſo we ſhall receive a Crown of Glory; therefore it is no wonder that it is ſaid we are to be juſtified by Works; always meaning, not the Works of the Law, that is, Works that are meritorious, works that can challenge the reward, works that need no mercy, no repentance, no humiliation, and no appeal to grace and favour; but always meaning, works that are an obedience to God by the meaſures of good will, and a ſincere endeavour, and the Faith of the Lord Jeſus.

3. But thus alſo it is in the word *Juſtification*: For God is juſtified, and Wiſdom is juſtified, and Man is juſtified, and a ſinner is not juſtified as long as he continues in ſin; and a ſinner is juſtified when he repents, and

and when he is pardoned; and an innocent perſon is juſtified when he is declared to be no criminal; and a righteous man is juſtified when he is ſaved; and a weak Chriſtian is juſtified when his imperfect Services are accepted for the preſent, and himſelf thruſt forward to more grace; and he that is juſtified may be juſtified more; and every man that is juſtified to one purpoſe, is not ſo to all; and Faith in divers ſences, gives Juſtification in as many; and therefore though to every ſence of Faith there is not always a degree of Juſtification in any, yet when the Faith is ſuch that Juſtification is the product and correſpondent, as that Faith may be imperfect, ſo the Juſtification is but begun, and either muſt proceed further, or elſe as the Faith will dy, ſo the Juſtification will come to nothing. The like obſervation might be made concerning Imputation, and all the words uſed in this Queſtion; but theſe may ſuffice till I paſs to other particulars.

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4. Not only the word *Faith*, but alſo *Charity*, and *Godlineſs*, and *Religion*, ſignifie ſometimes particular Graces, and ſometimes they ſuppoſe Univerſally, and mean Conjugations and Unions of Graces, as is evident to them that read the Scriptures with obſervation. Now when Juſtification is attributed to Faith, or Salvation to Godlineſs, they are to be underſtood in the aggregate ſence: for, that I may give but one inſtance of this, when S. *Paul* ſpeaks of Faith as it is a particular Grace, and ſeparate from the reſt, he alſo does ſeparate it from all poſſibility of bringing us to Heaven; *Though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing*: When Faith includes Charity, it will bring us to Heaven; when it is alone, when it is without Charity, it will do nothing at all. 1 Cor. 13. 2.

5. Neither can this φαντάσμον be ſalved by ſaying, That though Faith alone does juſtifie, yet when ſhe does juſtifie, ſhe is not alone, but Good Works muſt follow; for this is ſaid to no purpoſe;

1. Becauſe if we be juſtified by Faith alone, the work is done whether Charity does follow or no; and therefore that want of Charity cannot hurt us.

2. There can be no imaginable cauſe why Charity and Obedience ſhould be at all neceſſary, if the whole work can be done without it.

3. If Obedience and Charity be not a condition of our Salvation, then it is not neceſſary to follow Faith; but if it be, it does as much as Faith, for that is but a part of the condition.

4. If we can be ſaved without Charity and keeping the Commandments, what need we trouble our ſelves for them? if we cannot be ſaved without them, then either Faith without them does not juſtifie, or if it does we are never the better, for we may be damned for all that Juſtification.

The Conſequent of theſe Obſervations is briefly this.

1. That no man ſhould fool himſelf by diſputing about the Philoſophy of Juſtification, and what cauſality Faith hath in it, and whether it be the act of Faith that juſtifies, or the habit? Whether Faith as a Good Work, or Faith as an Inſtrument? Whether Faith as it is Obedience, or Faith as it is an Acceſs to Chriſt? Whether as a Hand, or as a Heart? Whether by its own innate Vertue, or by the efficacy of the Object? Whether as a ſign, or as a thing ſignified? Whether by introduction, or by perfection? Whether in the firſt beginnings, or in its laſt and beſt productions? Whether by inherent worthineſs, or adventitious imputation? *Uberiùs iſta quæſo, &c.* (that I may uſe the words of *Cicero*) *hæc enim ſpinoſiora priùs, ut confiteor, me cogunt quam ut aſſentiar*; Theſe things are knotty and too intricate to do any good; they may amuſe us, but never inſtruct us; and they have already made men careleſs and confident, Tuſcul. 1.

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confident, disputative and troublesome, proud and uncharitable, but neither wiser nor better. Let us therefore leave these weak wayes of troubling our selves or others, and directly look to the Theology of it, the direct duty, the end of Faith, and the work of Faith, the conditions and the instruments of our Salvation, the just foundation of our hopes, how our faith can destroy our sin, and how it can unite us unto God; how by it we can be made Partakers of Christs death, and Imitators of his life. For since it is evident by the premises, that this article is not to be determined or relyed upon by arguing from words of many significations, we must walk by a clearer light, by such plain sayings and Dogmatical Propositions of Scripture which evidently teach us our duty, and place our hopes upon that which cannot deceive us, that is which require Obedience, which call upon us to glorifie God, and to do good to men, and to keep all Gods Commandments with diligence and sincerity.

For since the end of our faith is that we may be Disciples and Servants of the Lord Jesus, advancing his Kingdom here, and partaking of it hereafter; since we are commanded to believe what Christ taught, that it may appear as reasonable as it is necessary to do what he hath commanded; since Faith and works are in order one to the other, it is impossible that Evangelical Faith and Evangelical works should be opposed one to the other in the effecting of our Salvation. So that as it is to no purpose for Christians to dispute whether we are justified by Faith or the works of the Law, that is the Covenant of works without the help of Faith and the auxiliaries and allowances of mercy on Gods part, and repentance on ours; becaus no Christian can pretend to this: so it is perfectly fooliſh to dispute whether Christians are to be justified by Faith, or the works of the Gospel; for I shall make it appear that they are both the same thing. No man disparages Faith but he that sayes, Faith does not work righteousnes; for he that sayes so, sayes indeed it cannot justifie; for he sayes that Faith is alone: It is Faith only, and the words of my Text are plain; *Yousee* (saith S. *James*) that is, it is evident to your sense, it is as clear as an ocular demonstration, *that a man is justified by works and not by Faith only.*

My Text hath in it these two Propositions; a negative and an affirmative. The negative is this, 1. By Faith only a man is not justified. The affirmative, 2. By works also a man is justified.

When I have briefly discoursed of these, I shall only adde such practical considerations as shall make the Doctrines useful, and tangible, and material.

1. By Faith only a man is not justified. By Faith only, here is meant, Faith without Obedience. For what do we think of those that detain the Faith in Unrighteousnes? they have Faith, they could not else keep it in so ill a Cabinet: but yet the Apostle reckons them amongst the Reprobates; for the *abominable, the Reprobates and the disobedient* are all one; and therefore such persons for all their Faith shall have no part with faithful *Abraham*: for none are his Children but they that *do the works of* Abraham. Abraham's *faith without* Abraham's *works is nothing*: for of him *that hath faith, and hath not works*, S. *James* askes, *Can Faith save him*? Meaning that it is impossible. For what think we of those that did miracles in Christs name, and in his name cast out Devils? Have not they Faith? Yes, *omnem fidem*, all faith, that is alone, for they could remove Mountains: but yet to many of them Christ will say, *Depart from me ye workers of iniquity, I know you not.*

James. 2. 14.

Nay

Nay at laſt, what think we of the Devils themſelves? have not they faith? yes, and this faith is not *fides miraculorum* neither, but it is an Operative faith, it works a little; for it makes them tremble; and it may be that is more than thy faith does to thee: and yet doſt thou hope to be ſaved by a faith that does leſs to thee than the Devils faith does to him? That's impoſſible. For *Faith without works is dead*, ſaith S. *James*. It is *manus arida* ſaith S. *Auſtin*, it is a withered hand; and that which is dead cannot work the life of grace in us, much leſs obtain eternal life for us. In ſhort, a man may have faith, and yet do the works of unrighteouſneſs; he may have faith and be a Devil, and then what can ſuch a faith do to him or for him? It can do him no good in the preſent conſtitution of affairs. S. *Paul*, from whoſe miſtaken words much noiſe hath been made in this queſtion, is clear in this particular. *Nothing in Chriſt Jeſus can avail, but Faith working by Charity*; Gal. 5. 6. that is, as he expounds himſelf once and again; *nothing but a new creature*, Gal. 6. 15. *nothing but keeping the Commandments of God.* If faith be defin'd to be 1 Cor. 7. 19. any thing that does not change our natures, and make us to be a new Creation unto God; if keeping the Commandments be not in the definition of faith, it avails nothing at all. Therefore deceive not your ſelves; they are the words of our Bleſſed Lord himſelf; *Not every one that ſaith unto me Lord, Lord*, that is, not every one that confeſſes Chriſt, and believes in him, calling Chriſt Maſter and Lord ſhall be ſav'd, *but he that doth the will of my Father which is in Heaven.* Theſe things are ſo plain, that they need no Commentary; ſo evident, that they cannot be denyed: and to theſe I add but this one truth; that faith alone without a good life is ſo far from juſtifying a ſinner, that it is one of the greateſt aggravations of his condemnation in the whole World. For no man can be ſo greatly damned as he that hath faith; for unleſs he knows his Maſters will, that is, by faith be convinced, and aſſents to the revelations of the will of God, *he can be beaten but with few ſtripes:* but he that believes hath no excuſe, he is αὐτοκατάκριτος, condemn'd by the ſentence of his own heart, and therefore πολλαὶ πληγαὶ, many ſtripes, the greater condemnation ſhall be his portion. Natural reaſon is a light to the Conſcience, but faith is a greater, and therefore if it be not followed, it damns deeper than the Hell of the Infidels and uninſtructed. And ſo I have done with the Negative Propoſition of my Text; a man is not juſtified by faith alone, that is, by faith which hath not in it Charity and Obedience.

2. If faith alone will not do it, what will? The affirmative part of the Text anſwers; not faith alone; but works muſt be an ingredient: a man is juſtified by works; and that is now to be explicated and prov'd. It will be abſolutely to no purpoſe to ſay that faith alone does juſtifie, if when a man is juſtified, he is never the nearer to be ſaved. Now that without Obedience no man can go to Heaven, is ſo evident in holy Iſai. 57. 21. Scripture, that he that denyes it, hath no faith. *There is no peace ſaith my God unto the wicked*; and *I will not juſtifie a ſinner*, ſaith God; unleſs faith purges away our ſins it can never juſtifie. Let a man believe all the revelations of God, if that belief ends in its ſelf and goes no further, it is like phyſick taken to purge the ſtomach; if it do not work, it is ſo far from bringing health, that it ſelf is a new ſickneſs. Faith is a great purger and purifier of the ſoul, *purifying your hearts by Faith*, ſaith the Apoſtle. It is the beſt phyſick in the World for a ſinful ſoul, but if it does not work, it corrupts in the ſtomack, it makes us to rely upon weak Propoſitions and trifling confidences, it is but a dream-

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ing μὴ πολλῆς φαντασίας a Phantaſtick dream, and introduces Pride or ſuperſtition, ſwelling thoughts and preſumptions of the Divine favour: But what ſaith the Apoſtle? *Follow Peace with all men, & Holineſs, without which no man can ſee God:* Mark that. If Faith does not make you charitable and holy, talk no more of juſtification by it, for you ſhall never ſee the glorious face of God. Faith indeed is a title and relation to Chriſt; it is a naming of his names, but what then? Why then ſaith the Apoſtle, *Let every one that nameth the name of Chriſt depart from iniquity.*

Heb. 12. 14.

For let any man conſider, can the Faith of Chriſt, and the hatred of God ſtand together? Can any man be juſtified that does not love God? Or can any man love God and ſin at the ſame time? And does not he love ſin that falls under its temptation, and obeyes it in the luſts thereof, and delights in the vanity, and makes excuſes for it, and returns to it with paſſion, and abides with pleaſure? This will not do it; ſuch a man cannot be juſtified for all his believing. But therefore the Apoſtle ſhews us a more excellent way: *This is a true ſaying, and I will that thou affirm conſtantly, that they who have believed in God, be careful to maintain good works.* The Apoſtle puts great force on this Doctrine, he arms it with a double Preface; the ſaying is true, and it is to be conſtantly affirmed; that is, it is not only true, but neceſſary; it is like *Pharaoh*'s dream doubled, becauſe it is bound upon us by the decree of God, and it is unalterably certain, that every Believer muſt do good works, or his believing will ſignifie little; nay more than ſo, every man muſt be careful to do good works; and more yet, he muſt carefully maintain them, that is, not do them by fits and interrupted returns, but προίστασθαι to be incumbent upon them, to dwell upon them, to maintain good works, that is, to perſevere in them. But I am yet but in the general; be pleaſed to go along with me in theſe particular conſiderations.

Titus 3. 8.

1. No mans ſins are pardoned, but in the ſame meaſure in which they are mortified, deſtroyed and taken away; ſo that if Faith does not cure our ſinful Natures it never can juſtifie, it never can procure our pardon. And therefore it is, that as ſoon as ever Faith in the Lord Jeſus was Preached, at the ſame time alſo they preached Repentance from dead works: in ſo much that S. *Paul* reckons it among the fundamentals and firſt principles of Chriſtianity; nay, the Baptiſt preached repentance and amendment of life as a preparation to the Faith of Chriſt. And I pray conſider; can there be any forgiveneſs of ſins without repentance? But if an Apoſtle ſhould preach forgiveneſs to all that believe, and this belief did not alſo mean that they ſhould repent and forſake their ſin, the Sermons of the Apoſtle would make Chriſtianity nothing elſe but the Sanctuary of *Romulus*, a device to get together all the wicked people of the world, and to make them happy without any change of manners. Chriſt came to other purpoſes; he came *to ſanctifie us and to cleanſe us by his Word*; the word of Faith was not for it ſelf, but was a deſign of holineſs, and the very *grace of God did appear*, for this end; that *teaching us to deny all ungodlineſs and worldly luſts, we ſhould live holily, juſtly, and ſoberly in this preſent world*: he came to gather a People together; not like *Davids* Army, when *Saul* purſued him, but the Armies of the Lord, *a faithful people, a choſen generation*; and what is that? The Spirit of God adds, *a People zealous of good works.* Now as Chriſt proved his power to forgive ſins by curing the poor mans Palſie, becauſe a man is never pardoned but when the puniſhment is removed; ſo the great act of juſtification of a ſinner, the par-

Hebr. 6. 1.

1 Joh. 3. 8.

Eph. 5. 25. Tit. 2. 11.

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doning of his ſins is then only effected, when the ſpiritual evil is taken away: that's the beſt indication of a real and an eternal pardon, when God takes away the hardneſs of the heart, the love of ſin, the accurſed habit, the evil inclination, the ſin that doth ſo eaſily beſet us: and when that is gone, what remains within us that God can hate? Nothing ſtayes behind, but Gods creation, the work of his own hands, the iſſues of his holy Spirit. The Faith of a Chriſtian is πάσης ἁμαρτάδος ἀναιρετική, it deſtroyes the whole body of ſin; and to ſuppoſe that Chriſt pardons a ſinner, whom he doth not alſo purge and reſcue from the dominion of ſin, is to affirm that he juſtifies the wicked, that he calls good evil, and evil good, that he delights in a wicked perſon, that he makes a wicked man all one with himſelf; that he makes the members of an harlot at the ſame time alſo the members of Chriſt: but all this is impoſſible, and therefore ought not to be pretended to by any Chriſtian. Severe are thoſe words of our Bleſſed Saviour, *Every plant in me that beareth not fruit he taketh away*: Faith ingrafts us into Chriſt; by Faith we are inſerted into the vine; but the plant that is ingrafted, muſt alſo be parturient and fruitful, or elſe it ſhall be quite cut off from the root, and thrown into the everlaſting burning: And this is the full and plain meaning of thoſe words ſo often uſed in Scripture for the magnification of Faith, *The juſt ſhall live by Faith*: No man ſhall live by Faith but the juſt man; he indeed is juſtified by Faith, but no man elſe; the unjuſt and the unrighteous man hath no portion in this matter. That's the firſt great conſideration in this affair; no man is juſtified in the leaſt ſenſe of juſtification, that is, when it means nothing but the pardon of ſins, but when his ſin is mortified and deſtroyed. John. 15. 2.

2. No man is actually juſtified, but he that is in ſome meaſure ſanctified. For the underſtanding and clearing of which Propoſition we muſt know, that juſtification when it is attributed to any cauſe, does not alwayes ſignifie juſtification actual. Thus when it is ſaid in Scripture, *We are juſtified by the death of Chriſt*, it is but the ſame thing as to ſay, *Chriſt dyed for us*; and he roſe again for us too, that we might indeed be juſtified in due time, and by juſt meaſures and diſpoſitions; *he dyed for our ſins, and roſe again for our juſtification*; that is, by his Death and Reſurrection he hath obtained this power, and effected this mercy, that if we believe him and obey, we ſhall be juſtified and made capable of all the bleſſings of the Kingdom. But that this is no more but a capacity of pardon, of grace and of ſalvation, appears not only by Gods requiring Obedience as a condition on our parts; but by his expreſly attributing this mercy to us at ſuch times and in ſuch circumſtances, in which it is certain and evident that we could not actually be juſtified; for ſo ſaith the Scripture, *We when we were enemies, were reconciled to God by the death of his Son; and while we were yet ſinners, Chriſt dyed for us*; that is, then was our Juſtification wrought on Gods part, that is, then he intended this mercy to us, then he reſolved to ſhew us favour, to give us Promiſes, and Laws, and Conditions, and Hopes, and an infallible Oeconomy of Salvation; and when Faith layes hold on this Grace, and this Juſtification, then we are to do the other part of it; that is, as God made it potential by the Death and Reſurrection of Chriſt, ſo we laying hold on theſe things by Faith, and working the Righteouſneſs of Faith, that is, performing what is required on our parts, we, I ſay, make it actual; and for this very reaſon it is that the Apoſtle puts more *Emphaſis* upon the Reſurrection of Chriſt than upon his Death. *Who is he that condemneth? It is Chriſt that dyed, yea rather, that is riſen again.* Rom. 5. 8. 10. Rom. 8. 34.

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And *Chriſt was both delivered for our ſins, and is riſen again for our juſtification*; implying to us, that as it is in the principal, ſo it is in the correſpondent; our ſins indeed are potentially pardoned, when they are
Rom. 4. 25. marked out for death and crucifixion; when by reſolving and fighting againſt ſin we dye to ſin daily, and are ſo made conformable to his Death; but we muſt partake of Chriſts Reſurrection before this Juſtification can be actual; when we are *dead to ſin, and are riſen again unto righteouſneſs*, then as we are *partakers of his Death*, ſo we ſhall *be partakers of his Reſurrection* (ſaith S. *Paul*) that is, then we are truly, effectually, and indeed juſtified, till then we are not.

Eccluſ. 31. *He that loveth Gold ſhall not be juſtified*, ſaith the wiſe *Benſirach*; he that is covetous, let his Faith be what it will, ſhall not be accounted righteous before God, becauſe he is not ſo in himſelf, and he is not ſo in Chriſt, for he is not in Chriſt at all; he hath no righteouſneſs in himſelf, and he hath none in Chriſt; for if we be in Chriſt, or
Rom. 8. 10. *if Chriſt be in us, the Body is dead by reaſon of ſin, and the Spirit is life becauſe of righteouſneſs*: For this the τὸ πιστὸν, that faithful thing, that is, the faithfulneſs is manifeſted; the *Emun*, from whence comes *Emunah*, which is the Hebrew word for Faith, from whence *Amen* is derived. *Fiat quod dictum eſt hinc inde; hoc fidum eſt*, when God and we both ſay *Amen* to our promiſes and undertakings. *Fac fidelis ſis fideli, cave fidem ſinxam geras*,
Plaut. Captiv. ſaid he in the Comedy, God is faithful, be thou ſo too, for if thou faileſt him, thy faith hath failed thee. *Fides ſumitur pro eo quod eſt inter utrumque placitum*, ſays one; and then it is true which the Prophet and the Apoſtle ſaid, *the Juſt ſhall live by Faith*, in both ſenſes: *ex fide mea vivet, ex fide ſua*; we live by Gods Faith, and by our own; by his Fidelity, and by ours. When the righteouſneſs of God becomes *your righteouſneſs, and exceeds the righteouſneſs of the Scribes and Phariſees*; when the righteouſneſs of the Law is fulfilled in us, *by walking not after the fleſh, but after the Spirit*; then we are juſtified by Gods truth and by ours, by his Grace, and our Obedience. So that now we ſee that Juſtification and Sanctification cannot be diſtinguiſhed, but as words of Art ſignifying the various ſteps of progreſſion in the ſame courſe, they may be diſtinguiſhed in notion and ſpeculation, but never when they are to paſs on to material events; for no man is juſtified but he that is alſo ſanctified.
Rom. 8. 29. They are the expreſs words of S. *Paul*, *Whom he did foreknow, them he did predeſtinate to be conformed to the image of his Son*, to be like to Chriſt; and then it follows, *Whom he hath predeſtinated*, ſo predeſtinated, *them he hath alſo called, and whom he hath called, them he hath alſo juſtified*; and then it follows, *Whom he hath juſtified, them he hath alſo glorified*. So that no man is juſtified, that is, ſo as to ſignifie Salvation, but Sanctification muſt be precedent to it; and that was my ſecond conſideration ὅπερ ἔδει δεῖξαι, that which I was to prove.

3. I pray conſider, that he that does not believe the promiſes of the Goſpel, cannot pretend to Faith in Chriſt; but the promiſes are all made to us upon the conditions of Obedience, and he that does not believe them as Chriſt made them, believes them not at all. *In well doing commit your ſelves to God as unto a faithful Creator*; there is no committing
Rom. 2. 6, 7, 8 our ſelves to God without well doing, *For God will render to every man according to his deeds; to them that obey unrighteouſneſs, indignation and wrath; but to them who by patient continuance in well-doing ſeek for glory, and honour, and immortality, to them eternal life.* So that if Faith apprehends any other promiſes, it is illuſion, and not Faith; God gave us none ſuch, Chriſt purchaſed none ſuch for us; Search the Bible over

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and you ſhall find none ſuch. But if Faith layes hold on theſe promiſes that are, and as they are, then it becomes an Article of our Faith, that without obedience and a ſincere endeavour to keep Gods Commandments, no man living can be juſtified: And therefore let us take heed when we magnifie the free Grace of God, we do not exclude the conditions which this free Grace hath ſet upon us. Chriſt freely dyed for us, God pardons us freely in our firſt acceſs to him; we could never deſerve pardon, becauſe when we need pardon we are enemies, and have no good thing in us; and he freely gives us of his Spirit, and freely he enables us to obey him, and for our little imperfect ſervices he freely and bountifully will give us eternal life; here is free Grace all the way, and he overvalues his pitiful ſervices, who thinks that he deſerves Heaven by them; and that if he does his duty tolerably, eternal life is not a free gift to him, but a deſerved reward.

Conſcius eſt animus meus, experientia teſtis,
Myſtica quæ retuli dogmata vera ſcio.
Non tamen idcirco ſcio me fore glorificandum,
Spes mea crux Chriſti, gratia, non opera.

It was the meditation of the wiſe Chancellor of *Paris*: I know that without a good life, and the fruits of repentance, a ſinner cannot be juſtified, and therefore I muſt live well, or I muſt dye for ever: But if I do live holily, I do not think that I deſerve Heaven, it is the Croſs of Chriſt that procures me grace; it is the Spirit of Chriſt that gives me grace; it is the mercy and the free gift of Chriſt that brings me unto glory. But yet he that ſhall exclude the works of Faith from the Juſtification of a ſinner by the blood of Chriſt, may as well exclude Faith it ſelf; for Faith it ſelf is one of the works of God: it is a good work, ſo ſaid Chriſt to them that asked him. [*What ſhall we do to work the works of God? Jeſus ſaid, This is the work of God, that ye believe on him whom he hath ſent.*] Joh. 6. 28. 29. Faith is not only the foundation of good works, but it ſelf is a good work, it is not only the cauſe of obedience, but a part of it; it is not only as the Son of *Sirach* calls it, *initium adhærendi Deo*, a beginning of cleaving unto God, but it carries us on to the perfection of it. Chriſt is the Author and finiſher of our Faith, and when Faith is finiſhed, a good life is made perfect in our kind: Let no man therefore expect events for which he hath no promiſe, nor call for Gods fidelity without his own faithfulneſs, nor ſnatch at a promiſe without performing the condition; nor think faith to be a hand to apprehend Chriſt, and to do nothing elſe; for that will but deceive us, and turn Religion into words, and Holineſs into hypocriſie, and the Promiſes of God into a ſnare, and the Truth of God into a ly. For when God made a Covenant of Faith, he made alſo the νόμον πίστεως, the Law of Faith; and when he admitted us to a Covenant of more mercy than was in the Covenant of works, or of the Law, he did not admit us to a Covenant of idleneſs, and an incurious walking in a ſtate of diſobedience, but the mercy of God leadeth us to repentance, and when he gives us better promiſes, he intends we ſhould pay him a better obedience: when he forgives us what is paſt, he intends we ſhould ſin no more: when he offers us his graces, he would have us to make uſe of them; when he cauſes us to diſtruſt our ſelves, his meaning is we ſhould rely upon him; when he enables us to do what he commands us, he commands us to do all that we can. And therefore this Covenant of Faith and Mercy is alſo a Covenant of Holineſs, and the grace that pardons us does alſo purifie us; for ſo ſaith the Apoſtle, *He that hath this hope purifies*

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ſies himſelf even as God is pure. And when we are ſo, then we are juſtified indeed; this is the νόμος πίστεως, the Law of faith; and by works in this ſenſe, that is by the works of faith, by faith working by love, and producing fruits worthy of amendment of life, we are juſtified before God. And ſo I have done with the affirmative Propoſition of my Text; you ſee that a man is juſtified by works.

But there is more in it than this matter yet amounts to: for S. *James* does not ſay, we are juſtified by works, and are not juſtified by faith; that had been irreconcileable with S. *Paul*; but we are ſo juſtified by works, that it is not by Faith alone; it is faith and works together: that is, it is by the ὑπακοὴ πίστεως by the obedience of faith, by the works of Faith, by the Law of faith, by Righteouſneſs Evangelical, by the conditions of the Goſpel and the meaſures of Chriſt. I have many things to ſay in this particular; but becauſe I have but a little time left to ſay them in, I will ſum it all up in this Propoſition, That in the queſtion of juſtification and ſalvation, faith and good works are no part of a diſtinction, but members of one entire body. Faith and good works together work the righteouſneſs of God: That is, that I may ſpeak plainly, juſtifying faith contains in it obedience; and if this be made good, then the two Apoſtles are reconciled to each other, and both of them to the neceſſity, the indiſpenſible neceſſity of a good life.

Now that juſtifying and ſaving faith muſt be defined by ſomething more than an act of underſtanding, appears not only in this, that S. *Peter* reckons faith as diſtinctly from knowledge, as he does from patience,
2 Pet. 1. 5. or ſtrength or brotherly kindneſs; ſaying [*Add to your faith vertue, to vertue knowledge*] but in this alſo; becauſe an error in life, and whatſoever is againſt holineſs, is againſt faith: And therefore S. *Paul* reckons the lawleſs and the diſobedient, murderers of Parents, man-ſtealing and ſuch things to be againſt ſound Doctrines; for the Doctrine of faith is called ἡ κατ' εὐσέβειαν διδασκαλία, the Doctrine that is according to godlineſs.
2 Theſ. 3. 2. And when S. *Paul* prayes againſt ungodly men, he adds this reaſon, οὐ γὰρ πάντων ἡ πίστις, for all men have not faith: meaning that wicked men are Infidels and Unbelievers, and particularly he affirms of him *that does*
1 Tim. 5. 8. *not provide for his own, that he hath denyed the Faith.* Now from hence it follows that faith is godlineſs, becauſe all wickedneſs is infidelity, it is an Apoſtacy from the faith. *Ille erit, ille nocens qui me tibi fecerat hoſtem*; he that ſins againſt God, he is the enemy to the faith of Jeſus Chriſt, and therefore we deceive our ſelves if we place faith in the underſtanding only; it is not that, and it does not well there, but ἐν καθαρᾷ συνειδήσει, ſaith the Apoſtle, the Myſtery of faith is kept no where, it dwells no where but in a pure conſcience.

For I conſider that ſince all moral habits are beſt defined by their operation, we can beſt underſtand what faith is by ſeeing what it does. To this purpoſe hear S. *Paul*: *By faith* Abel *offered up to God a more excellent*
Heb. 11. *Sacrifice than* Cain. *By faith* Noah *made an Ark. By faith* Abraham *left his Country and offered up his Son. By faith* Moſes *choſe to ſuffer affliction, and accounted the reproach of Chriſt greater than all the riches of* Ægypt. In ſhort, the children of God *by faith ſubdued Kingdoms, and wrought righteouſneſs:* To work righteouſneſs is as much the duty and work of faith as believing is. So that now we may quickly make an end of this great inquiry; whether a man is juſtified by faith, or by works, for he is ſo by both; if you take it alone, faith does not juſtifie, but take it in the aggregate ſenſe as it is uſed in the queſtion of Juſtification by S. *Paul*, and then faith does not only juſtifie, but it ſanctifies too; and then you need to enquire no further;

further; obedience is a part of the definition of faith, as much as it is of Charity: This is love ſaith S. *John, that we keep his Commandments:* And the very ſame is affirmed of faith too by *Benſirach, He that believeth the Lord will keep his Commandments.* SERM. III. Ecclus. 32. 24.

I have now done with all the Propoſitions expreſſed and implyed in the Text; give me leave to make ſome practical Conſiderations, and ſo I ſhall diſmiſs you from this Attention.

The riſe I take from the words of S. *Epiphanius* ſpeaking in praiſe of the Apoſtolical and pureſt Ages of the Church: There was at firſt no diſtinction of Sects and Opinions in the Church: ſhe knew no difference of men, but good and bad; there was no ſeparation made, but what was made by piety or impiety, or (ſayes he) which is all one, by fidelity and infidelity: πίστις μὲν ἐπέχουσα τοῦ χριστιανισμοῦ εἰκόνα· ἀπιστία δὲ ἐπέχουσα ἀσεβείας τὸν χαρακτῆρα καὶ παρανομίας. For faith hath in it the Image of godlineſs engraven, and infidelity hath the Character of wickedneſs and prevarication. A man was not then eſteemed a Saint for diſobeying his Biſhop or an Apoſtle, nor for miſunderſtanding the hard ſayings of S. *Paul* about predeſtination; to kick againſt the laudable Cuſtoms of the Church was not then accounted a note of the godly party: and to deſpiſe Government was but an ill mark, and weak indication of being a good Chriſtian. The Kingdom of God did not then conſiſt in words, but in power, the power of godlineſs; though now we are fallen into another method: we have turned all Religion into Faith, and our faith is nothing but the productions of intereſt or diſputing; it is adhering to a party, and a wrangling againſt all the world beſide; and when it is asked of what Religion he is of, we underſtand the meaning to be, what faction does he follow; what are the Articles of his Sect, not what is the manner of his life: and if men be zealous for their party and that intereſt, then they are precious men, though otherwiſe they be covetous as the Grave, factious as *Dathan*, Schiſmatical as *Corah*, or proud as the falling Angels. Alas! theſe things will but deceive us, the faith of a Chriſtian cannot conſiſt in ſtrifes about words, and perverſe diſputings of men: Theſe things the Apoſtle calls *prophane and vain bablings*; and mark what he ſayes of them, theſe things will encreaſe ἐπὶ πλεῖον ἀσεβείας πλεῖον ἀσέβειαν. They are in themſelves ungodlineſs, and will produce more; they will encreaſe unto more ungodlineſs: but the faith of a Chriſtian had other meaſures: that was faith then which made men faithful to their vows in Baptiſm. The faith of a Chriſtian was the beſt ſecurity in contracts, and a Chriſtians word was as good as his bond, becauſe he was faithful that promiſed; and a Chriſtian would rather dye than break his word; and was always true to his truſt; he was faithful to his friend, and loved as *Jonathan* did *David*. This was the Chriſtian faith then: their Religion was to hurt no man, and to do good to every man, and ſo it ought to be: *True Religion is to viſit the Fatherleſs and Widow, and to keep our ſelves unſpotted of the World.* That's a good religion, that's *pure and undefiled*: ſo S. *James*, and S. *Chryſoſtom* defines εὐσέβειαν, true Religion to be πίστιν καθαρὰν καὶ ὀρθὸν βίον, a pure faith and a godly life, for they make up the whole myſtery of godlineſs; and no man could then pretend to faith, but he that did do valiantly, and ſuffer patiently, and reſiſt the Devil, and overcome the world. Theſe things are as properly the actions of Faith, as alms is of Charity, and therefore they muſt enter into the moral definition of it: And this was truly underſtood by *Salvian*, that wiſe and godly Prieſt of *Maſſilia*; what is faith, and what is believing (ſaith he) *hominem fideliter Chriſto credere eſt*

Panar. lib. 1. edit. Baſil. p. 8. l. 46.

2 Tim. 2. 16.

SERM. III.

fidelem Deo esse, h. e. *fideliter Dei mandata servare.* That man does faithfully believe in Christ who is faithful unto God, who faithfully keeps Gods commandments: and therefore let us measure our faith here by our faithfulness to God, and by our diligence to do our Masters Comandments; for *Christianorum omnis religio sine scelere & maculâ vivere*, said *Lactantius*, the whole religion of a Christian is to live unblameably; that is, in all holiness and purity of conversation.

[Instit l. 5. c. 9.]

2. When our faith is spoken of as the great instrument of justification and salvation, take *Abraham's* faith as your best pattern, and that will end the dispute, because that he was justified by faith when his faith was mighty in effect; when he trusted in God, when he believed the promises, when he expected a resurrection of the dead, when he was strong in Faith, when he gave glory to God, when against hope he believed in hope; and when all this past into an act of a most glorious obedience, even denying his greatest desires, contradicting his most passionate affections, offering to God the best thing he had, and exposing to death his beloved *Isaac*, his laughters, all his joy at the command of God. By this faith he was justified, saith S. *Paul*; *by these works he was justified*, saith S. *James*; that is, by this faith working this obedience. And then all the difficulty is over; only remember this, your faith is weak and will do but little for you, if it be not stronger then all your secular desires and all your peevish angers. Thus we find in the holy Gospels, this conjunction declared necessary, *Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.* Here is as glorious an event promised to Faith as can be expressed, Faith shall obtain any thing of God. True; but it is not Faith alone; but faith in prayer; Faith praying, not Faith simply believing. So S. *James*; the *prayer of Faith shall save the sick*; but adds, it must be the effectual fervent prayer of a righteous man; so that faith shall prevail, but there must be prayer in faith, and fervour in prayer, and devotion in fervour, and righteousness in devotion, and then impute the effect to faith if you please, provided that it be declared, that effect cannot be wrought by Faith unless it be so qualified. But Christ adds one thing more; *When ye stand praying, forgive; but if ye will not forgive, neither will your Father forgive you.* So that it will be to no purpose to say a man is justified by faith, unless you mingle charity with it: for without the charity of forgiveness, there can be no pardon; and then justification is but a word, when it effects nothing.

Mark. 12. 24.

3. Let every one take heed that by an importune adhering to and relying upon a mistaken Faith, he do not really make a shipwrack of a right Faith. *Hymenæus* and *Alexander* lost their Faith by putting away a good conscience; and what matter is it of what Religion or Faith a man be of, if he be a Villain and a cheat, a man of no truth, and of no trust, a lover of the World, and not a lover of God? But I pray consider, can any man have Faith that denyes God? That's not possible: and cannot a man as well deny God by an evil action, as by an heretical Proposition? Cannot a man deny God by works as much as by words? Hear what the Apostle sayes, *They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate.* Disobedience is a denying God. *Nolumus hunc regnare*, is as plain a renouncing of Christ, as *nolumus huic credere.* It is to no purpose to say we believe in Christ and have Faith, unless Christ reign in our hearts by Faith.

Tit. 1. 16.

4. From these premises we may see but too evidently, that though a great

great part of mankind pretend to be ſaved by Faith, yet they know not what it is, or elſe wilfully miſtake it, and place their hopes upon ſand, or the more unſtable water. Believing is the leaſt thing in a juſtifying Faith; for Faith is a conjugation of many Ingredients, and faith is a Covenant, and faith is a Law, and faith is Obedience, and faith is a Work, and indeed it is a ſincere cleaving to, and cloſing with the terms of the Goſpel in every inſtance, in every particular. Alas! the niceties of a ſpruce underſtanding, and the curious nothings of uſeleſs ſpeculation, and all the opinions of men that make the diviſions of heart, and do nothing elſe, cannot bring us one drop of comfort in the day of tribulation, and therefore are no parts of the ſtrength of faith: Nay, when a man begins truly to fear God, and is in the Agonies of Mortification, all theſe new-nothings and curioſities will lye neglected by, as baubles do by Children when they are deadly ſick: But that only is faith that makes us to love God, to do his will, to ſuffer his impoſitions, to truſt his promiſes, to ſee through a cloud, to overcome the World, to reſiſt the Devil, to ſtand in the day of tryal, and to be comforted in all our ſorrows. "This is that precious faith ſo mainly neceſſary to be inſiſted on, that by it we may be Sons of the free woman, *liberi à vitiis ac ritibus*, that the true *Iſaac* may be in us, which is Chriſt according to the Spirit, the wiſdom and power of God, a Divine vigour and life, whereby we are enabled with joy and cheerfulneſs to walk in the way of God. By this you may try your faith, if you pleaſe, and make an end of this queſtion: Do you believe in the Lord Jeſus, yea or no? God forbid elſe, but if your faith be good it will abide the tryal. There are but three things that make the integrity of Chriſtian faith; believing the words of God, confidence in his goodneſs, and keeping his Commandments.

For the firſt, it is evident that every man pretends to it; if he calls himſelf Chriſtian, he believes all that is in the Canon of the Scriptures; and if he did not, he were indeed no Chriſtian. But now conſider, what think we of this Propoſition? *All ſhall be damned who believe not the truth, but have pleaſure in unrighteouſneſs*: Does not every man believe this? Is it poſſible they can believe there is any ſuch thing as unrighteouſneſs in the World, or any ſuch thing as damnation; and yet commit that which the Scriptures call unrighteouſneſs, and which all Laws, and all good men ſay is ſo? Conſider how many unrighteous men there are in the world, and yet how few of them think they ſhall be damned. I know not how it comes to paſs, but men go upon ſtrange principles, and they have made Chriſtianity to be a very odd Inſtitution, if it had not better meaſures than they are pleaſed to afford it. There are two great roots of all evil, Covetouſneſs and Pride, and they have infected the greateſt parts of mankind, and yet no man thinks himſelf to be either Covetous or Proud: And therefore whatever you diſcourſe againſt theſe ſins, it never hits any man, but like *Jonathans* Arrows to *David*, they fall ſhort or they fly beyond: *Salvian* complained of it in his time, *Hoc ad crimina noſtra addimus, ut cum in omnibus rei ſimus, etiam bonos nos & ſanctos eſſe credamus*, This we add unto our crimes, we are the vileſt perſons in the world, and yet we think our ſelves to be good people, and when we die make no queſtion but we ſhall go to Heaven. There is no cauſe of this, but becauſe we have not ſo much faith as believing comes to, and yet moſt men will pretend not only to believe, but to love Chriſt all this while: And how do they prove this? Truly they hate the memory of *Judas*, and curſe the Jews that crucified Chriſt, and think

2 Theſ. 2. 12.

Lib. 3.

SERM. III.

think *Pilate* a very miſerable man, and that all the Turks are damned; and to be called *Caiphas* is a word of reproach; and indeed there are many that do not much more for Chriſt than this comes to; things to as little purpoſe, and of as little ſignification. But ſo the Jews did hate the memory of *Corah* as we do of *Caiphas*, and they builded the Sepulchre of the Prophets; and we alſo are angry at them that killed the Apoſtles and the Martyrs, but in the mean time we neither love Chriſt nor his Saints; for we neither obey him, nor imitate them: And yet we ſhould think our ſelves highly injured, if one ſhould call us Infidels and haters of Chriſt. But I pray conſider; what is hating of any man, but deſigning and doing him all the injury and ſpite we can? Does not he hate Chriſt that diſhonours him, that makes Chriſts members the members of an harlot? That doth not feed and clothe theſe members? If the Jews did hate Chriſt when they crucified him, then ſo does a Chriſtian too when he crucifies him again. Let us not deceive our ſelves; a Chriſtian may be damned as well as a Turk; and Chriſtians may with as much malice crucifie Chriſt as the Jews did: And ſo does every man that ſins wilfully; he ſpills the blood of Chriſt, making it to be ſpent in vain. *He that hateth you, hateth me, he that receives you, receives me*, ſaid Chriſt to his Apoſtles. I wiſh the world had ſo much faith as to believe that; and by this try whether we love Chriſt, and believe in him or no. I ſhall for the tryal of our faith ask one eaſie queſtion; Do we believe that the ſtory of *David* and *Jonathan* is true? Have we ſo much faith as to think it poſſible that two Rivals of a Crown ſhould love ſo dearly? Can any man believe this, and not be infinitely aſhamed to ſee Chriſtians (almoſt all Chriſtians) to be irreconcileably angry, and ready to pull their brothers heart out, when he offers to take our Land or money from us? Why do almoſt all men that go to Law for right hate one anothers perſons? Why cannot men with patience hear their titles queſtioned? But if Chriſtianity be ſo excellent a Religion, why are ſo very many Chriſtians ſo very wicked? Certainly they do not ſo much as believe the propoſitions and principles of their own Religion. For the body of Chriſtians is ſo univerſally wicked, that it would be a greater change to ſee Chriſtians generally live according to their profeſſion, than it was at firſt from infidelity to ſee them to turn Believers: The converſion from Chriſtian to Chriſtian, from Chriſtian in title to Chriſtian in ſincerity, would be a greater miracle then it was when they were converted from Heathen and Jew to Chriſtian. What is the matter? Is not *repentance from dead works* reckoned by S. *Paul* in *Heb.* 6. as one of the fundamental points of Chriſtian Religion? Is it not a piece of our Catechiſm, the firſt thing we are taught, and is it not the laſt thing that we practiſe? We had better be without Baptiſm than without repentance, and yet both are neceſſary; and therefore if we were not without faith, we ſhould be without neither. Is not Repentance a forſaking all ſin, and an intire returning unto God? Who can deny this? And is it not plainly ſaid in Scripture, *Unleſs ye repent ye ſhall all periſh?* But ſhew me the man that believes theſe things heartily: that is, ſhew me a true penitent, he only believes the doctrines of repentance.

If I had time I ſhould examine your faith by your confidence in God, and by your obedience. But if we fall in the meer believing, it is not likely we ſhould do better in the other. But becauſe all the promiſes of God are conditional, and there can be no confidence in the particular without a promiſe or revelation, it is not poſſible that any man that does not live well ſhould reaſonably put his truſt in God. To live a wicked life,

life, and then to be confident that in the day of our death God will give us pardon, is not faith, but a direct want of faith. If we did believe the promiſes upon their proper conditions, or believe that Gods Commandments were righteous and true, or that the threatnings were as really intended as they are terribly ſpoken, we ſhould not dare to live at the rate we do: But *wicked men have not faith*, ſaith S. *Paul*, and then the wonder ceaſes.

But there are ſuch palpable contradictions between mens practices and the fundamentals of our faith, that it was a material conſideration of our Bleſſed Saviour, *When the Son of man comes ſhall he find faith upon earth?* Meaning it ſhould be very hard and ſcant: *every man ſhall boaſt of his own goodneſs; ſed virum fidelem*, (ſaith *Solomon*) *but a faithful man who can find?* Some men are very good when they are afflicted.

Hanc ſibi virtutem fractâ facit urceus ansâ,
Et triſtis nullo qui tepet igne focus;
Et teges & cimex, & nudi ſponda grabati,
Fit brevis atque eadem nocte dieque toga.

When the gown of the day is the mantle of the night, and cannot at the ſame time cover the head, and make the feet warm; when they have but one broken diſh and no ſpoon, then they are humble and modeſt; then they can ſuffer an injury, and bear contempt: but give them riches and they grow inſolent; fear and puſillanimity did their firſt work, and an opportunity to ſin undoes it all. *Bonum militem perdidiſti, Imperatorem peſſimum creaſti*, ſaid *Galba*, you have ſpoiled a good Trooper when you made me a bad Commander. Others can never ſerve God but when they are proſperous, if they loſe their fortune they loſe their faith, and quit their Charity: *Non rata fides ubi jam melior fortuna ruit*; if they become poor, they become lyars and deceivers of their truſt, envious and greedy, reſtleſs and uncharitable; that is, one way or other they ſhew that they love the world, and by all the faith they pretend to cannot overcome it.

Caſt up therefore your reckonings impartially; ſee what is, what will be required at your hands: do not think you can be juſtified by faith, unleſs your faith be greater than all your paſſions; you have not the learning, not ſo much as the common notices of faith, unleſs you can tell when you are covetous, and reprove your ſelf when you are proud; but he that is ſo, and knows it not (and that is the caſe of moſt men) hath no faith, and neither knows God, nor knows himſelf.

To conclude. He that hath true juſtifying faith, believes the power of God to be above the powers of nature; the goodneſs of God above the merit and diſpoſition of our perſons, the bounty of God above the excellency of our works, the truth of God above the contradiction of our weak arguings and fears, the love of God above our cold experience and ineffectual reaſon, and the neceſſities of doing good works above the faint excuſes and ignorant pretences of diſputing ſinners: But want of faith makes us ſo generally wicked as we are, ſo often running to deſpair; ſo often baffled in our reſolutions of a good life: But he whoſe faith makes him more than Conqueror over theſe difficulties, to him *Iſaac* ſhall be born even in his old age; the life of God ſhall be perfectly wrought in him, and by this faith ſo operative, ſo ſtrong, ſo laſting, ſo obedient, he ſhall be juſtified, and he ſhall be ſaved.

THE END.

A

SERMON

Preached at the

CONSECRATION

Of two *Arch-Biſhops* and Ten *Biſhops*,

IN THE

Cathedral Church of S. *Patrick* in

DUBLIN.

January 27. 1660.

BY

Jeremy Taylor D. D. Lord Biſhop of *Down* and *Connor*.

Sal liqueſit, ut condiat.

LONDON,

Printed for R. *Royſton*, Bookſeller to the Kings moſt Excellent Majeſty. 1666.

To the CHRISTIAN READER.

MY Obedience to the Commands of the Right Honourable the Lord Juſtices, and the moſt Reverend and Learned Primate, and to the deſires of my Reverend Brethren, put it paſt my inquiry, whether I ought to publiſh this following Sermon. I will not therefore excuſe it, and ſay it might have advantages in the Delivery, which it would want in the Reading; and the ear would be kind to the Piety of it, which was apparent in the deſign, when the eye would be ſevere in its cenſure of thoſe arguments, which as they could not be longer in that meaſure of time, ſo would have appeared more firm, if they could have had liberty to have been purſued to their utmoſt iſſue: But Reaſon lies in a little room, and Obedience in leſs; and although what I have here ſaid, may not ſtop the mouths of Men reſolved to keep up a Faction, yet I have ſaid enough to the ſober and pious, to them who love Order, and hearken to the voice of the Spouſe of Chriſt, to the Loving and to the Obedient: And for thoſe that are not ſo, I have no argument fit to be uſed, but Prayer, and readineſs to give them a Reaſon when they ſhall modeſtly demand it. In the mean time I ſhall only deſire them to make uſe of thoſe Truths which the more Learned of their party have by the evidence of fact been forced to confeſs. Rivet affirms that it deſcended ex veteris ævi reliquiis, that Presbyters ſhould be aſſiſtants or conjoyned to the Biſhops (who is by this confeſſed to be the principal) in the impoſition of hands for Ordination. Walo Meſſalinus acknowledges it to be rem antiquiſſimam, a moſt ancient thing that theſe two Orders, (viz.) of Biſhops and Presbyters, ſhould be diſtinct, even in the middle, or in the beginning of the next age after Chriſt. Dd. Blondel places it to be 35 years after the death of S. John. Now then Epiſcopacy is confeſſed to be of about 1600 years continuance: and if before this they can ſhew any Ordination by meer Presbyters, by any but an Apoſtle, or an Apoſtolical man; and if there were not viſibly a diſtinction of Powers and Perſons relatively in the Eccleſiaſtical Government; or if they can give a rational account why they who

are forced to confeſs the Honour and diſtinct Order of Epiſcopacy for about 16 Ages, ſhould in the dark interval of 35 years (in which they can pretend to no Monument or Record to the contrary) yet make unlearned ſcruples of things they cannot colourably prove; if (I ſay) they can reaſonably account for theſe things, I for my part will be ready to confeſs that they are not guilty of the greateſt, the moſt unreaſonable and inexcuſable ſchiſm in the world; but elſe they have no colour to palliate the unlearned crime: for will not all wiſe men in the world conclude, that the Church of God which was then Holy, *not in title only and deſign, but practically and materially; and perſecuted, and not immerged in ſecular temptations, could not all in one inſtant joyn together to alter that Form of Church Government, which Chriſt and his Apoſtles had ſo recently eſtabliſhed, and without a Divine Warrant deſtroy a Divine Inſtitution, not only to the confuſion of the Hierarchy, but to the ruine of their own Souls? It were ſtrange that ſo great a change ſhould be, and no good man oppoſe it:* In toto orbe decretum eſt; *ſo S.* Hierom: *All the world conſented in the advancement of the Epiſcopal Order: And therefore if we had no more to ſay for it, yet in prudence and piety we cannot ſay they would innovate in ſo great a matter.*

But I ſhall enter no further upon this enquiry; only I remember that it is not very many months ſince the Bigots of the Popiſh party cryed out againſt us vehemently, and enquired, Where is your Church of England, *ſince you have no Unity? for your Eccleſiaſtick head of Unity, your Biſhops, are gone: And if we ſhould be deſirous to verifie their Argument, ſo as indeed to deſtroy Epiſcopacy, we ſhould too much advantage Popery, and do the moſt imprudent and moſt impious thing in the world. But bleſſed be God who hath reſtored that Government, for which our late King of glorious memory gave his blood: And that (methinks) ſhould very much weigh with all the Kings true hearted Subjects, who ſhould make it Religion not to rob that glorious Prince of the greateſt honour of ſuch a Martyrdom. For my part, I think it fit to reſt in theſe words of another Martyr, S.* Cyprian, Si quis cum Epiſcopo non ſit, in Eccleſia non eſſe *: He that is not with the Biſhop is not in the Church: that is, he that goes away from him, and willingly ſeparates, departs from Gods Church; and whether he can then be with God, is a very material conſideration, and fit to be thought on by all that think Heaven a more eligible good than the intereſts of a Faction, and the importune deſire of rule can countervail.* Ep. 69.

However, I have in the following Papers ſpoken a few things, which

which I hope may be fit to perſwade them that are not infinitely prejudiced: and although two or three good Arguments are as good as two or three hundred, yet my purpoſe here was to prove the dignity and neceſſity of the Office and Order Epiſcopal, only that it might be as an Oeconomy to convey notice, and remembrances of the great duty incumbent upon all them that undertake this great charge. The Dignity and the Duty take one another by the hand, and are born together: only every Sheep of the Flock muſt take care to make the Biſhops Duty as eaſie as it can, by Humility and Love, by Prayer and by Obedience. It is at the beſt very difficult, but they who oppoſe themſelves to Government, make it harder and uncomfortable: But take heed, if thy Biſhop hath cauſe to complain to God of thee for thy perverſneſs and uncharitable walking, thou wilt be the loſer; and for us we can only ſay in the words of the Prophet, We will weep day and night for the ſlain of the daughter of my people: *But our comfort is in God: for* we can do nothing without him, *but in him* we can do all things: *And therefore we will pray,* Domine, dabis pacem nobis, omnia enim opera noſtra operatus es in nobis: *God hath wrought all our works within us; and therefore he will give us peace, and give us his Spirit.* Jerem. 9. 1. Iſa. 26. 12.

Finally, Brethren, pray for us, that the word of the Lord may have free courſe, and be glorified even as it is with you; and that we may be delivered from unreaſonable and wicked men, for all men have not Faith. 2 Theſ. 3: 1.

SERM. IV.

A

Conſecration Sermon

Preached at

DUBLIN.

SERM. IV.

Luke XII. 42.

And the Lord ſaid, Who then is that faithful and wiſe Steward, whom his Lord ſhall make Ruler over his Houſhold, to give them their portion of meat in due ſeaſon.

43. *Bleſſed is that Servant whom his Lord when he cometh ſhall find ſo doing.*

Τίς ἐστιν ἄρα πιστὸς καὶ φρόνιμος οἰκονόμος.

THeſe words are not properly a queſtion, though they ſeem ſo, and the particle τὶς is not interrogative, but hypothetical, and extends *who* to *whoſoever*; plainly meaning that whoever is a Steward over Chriſts houſhold, of him God requires a great care, becauſe he hath truſted him with a great employment. Every Steward ὃν κατέστησεν ὁ Κύριος, ſo it is in S. *Matthew*, * ὃν καταστήσει ὁ Κύριος, ſo it is in my Text; Every Steward whom the Lord *hath or ſhall* appoint over the Family to rule it and to feed it, now and in all generations of men, as long as this Family ſhall abide on earth; that is, the Apoſtles, and they who were to ſucceed the Apoſtles in the Stewardſhip, were to be furniſhed with the ſame power, and to undertake the ſame charge, and to give the ſame ſtrict and ſevere accounts. * Cap. 24. 25.

In theſe words here is ſomething inſinuated, and much expreſſed.

1. That which is inſinuated only is, who theſe Stewards are, whom Chriſt had, whom Chriſt would appoint over his Family the Church: they are not here named, but we ſhall find them out by their proper direction and indigitation by and by. I.

2. But that which is expreſſed, is the Office it ſelf, in a double capacity. 1. In the dignity of it, It is a Rule and a Government: [*whom the Lord ſhall make Ruler over his Houſhold.*] 2. In the care and duty of it, which determines the Government to be paternal and profitable; it is a II.

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rule, but ſuch a rule as Shepherds have over their flocks, to lead them to good paſtures, and to keep them within their appointed walks, and within their folds: Διδόναι σιτομέτριον: that's the work, *to give them a meaſure and proportion of nouriſhment*: τροφὴν ἐν καιρῷ, ſo S. *Matthew* calls it: *meat in the ſeaſon*; that which is fit for them, and when it is fit; meat enough, and meat convenient; and both together mean that which the Greek Poets call ἀμολγὴν ἔμμηνον, the ſtrong wholſom dyet.

III. 3. Laſtly, Here is the reward of the faithful and wiſe diſpenſation. The Steward that does ſo, and continues to do ſo, till his Lord find him ſo doing, this man ſhall be bleſſed in his deed. [*Bleſſed is the Servant whom his Lord when he cometh ſhall find ſo doing.*] Of theſe in order.

1. Who are theſe Rulers of Chriſts Family? for though Chriſt knew it, and therefore needed not to ask; yet we have diſputed it ſo much and obeyed ſo little, that we have changed the plain hypotheſis into an intangled queſtion. The anſwer yet is eaſie as to ſome part of the inquiry: The Apoſtles are the firſt meaning of the Text; for they were our Fathers in Chriſt, they begat Sons and Daughters unto God; and were a ſpiritual paternity is evident: we need look no further for ſpiritual Government, becauſe in the Paternal Rule all Power is founded; they begat the Family by the power of the Word and the life of the Spirit, and they fed this Family, and ruled it by the word of their proper Miniſtry: They had the keyes of this houſe, the Stewards Enſign, and they had the Rulers place; for they ſat on twelve Thrones and judged the twelve Tribes of *Iſrael*. But of this there is no queſtion.

And as little of another propoſition; that this Stewardſhip was to laſt for ever, for the power of Miniſtring in this Office and the Office it ſelf were to be perpetual: For the iſſues and powers of Government are more neceſſary for the perpetuating the Church, than for the firſt planting; and if it was neceſſary that the Apoſtles ſhould have a rod and a ſtaff at firſt, it would be more neceſſary afterwards, when the Family was more numerous, and their firſt zeal abated, and their native ſimplicity perverted into arts of hypocriſie and forms of godlineſs, when *Hereſies ſhould ariſe, and the love of many ſhould wax cold.* The Apoſtles had alſo a power of Ordination; and that the very power it ſelf does denote, for it makes perpetuity, that could not expire in the dayes of the Apoſtles; for by it they themſelves propagated a ſucceſſion. And Chriſt having promiſed his Spirit to abide with his Church for ever, and made his Apoſtles the Channels, the Miniſters and conveyances of it, that it might deſcend as the inheritance and eternal portion of the Family; it cannot be imagined that when the firſt Miniſters were gone, there ſhould not others riſe up in the ſame places, ſome like to the firſt, in the ſame Office and Miniſtry of the Spirit. But the thing is plain and evident in the matter of fact alſo: *Quod in Eccleſiâ nunc geritur, hoc olim fecerunt Apoſtoli*, ſaid S. *Cyprian*; What the Apoſtles did at firſt, that the Church does to this day, and ſhall do ſo for ever: For when S. *Paul* had given to the Biſhop of *Epheſus* rules of Government in this Family, he commands that they ſhould be *obſerved till the coming of our Lord Jeſus Chriſt*: and therefore theſe authorities and charges are given to him and to his Succeſſors; it is the obſervation of S. *Ambroſe* upon the warranty of that Text, and is obvious and undeniable.

Epiſt. 73. *ad Jubai.*

1 Tim. 6. 14.

Well then, The Apoſtles were the firſt Stewards; and this Office dies not with them, but muſt for ever be ſucceeded in; and now begins the inquiry, who are the ſucceſſors of the Apoſtles: for they are, they muſt evidently be the Stewards to feed and to rule this Family. There

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are ſome that ſay that all who have any portion of work in the Family, all the Miniſters of the Goſpel are theſe Stewards, and ſo all will be Rulers. The Presbyters ſurely; for ſay they, Presbyter and Biſhop is the ſame thing, and have the ſame name in Scripture, and therefore the Office cannot be diſtinguiſhed: To this I ſhall very briefly ſay two things, which will quickly clear our way through this buſh of thorns.

1. That the word *Presbyter* is but an honourable appellative uſed amongſt the Jews, as *Alderman* amongſt us; but it ſignifies no order at all, nor was ever uſed in Scripture to ſignifie any diſtinct company or order of Clergy: And this appears not only by an induction in all the enumerations of the Offices Miniſterial in the New Teſtament,* where to be a Presbyter is never reckoned either as a diſtinct Office, or a diſtinct Order; but by its being indifferently communicated to all the Superior Clergy, and all the Princes of the People.

* Rom. 12. 6. Eph: 4. 11. 1 Cor: 12. 28.

2. The ſecond thing I intended to ſay is this, that although all the Superior Clergy had not only one, but divers common appellatives, all being called πρεσβύτεροι and διάκονοι. even the Apoſtolate it ſelf being called a Deaconſhip*; yet it is evident that before the common appellations were fixt into names of propriety, they were as evidently diſtinguiſhed in their Offices and Powers, as they are at this day in their Names and Titles.

* Acts 1. 25.

To this purpoſe S. *Paul* gave to *Titus* the Biſhop of *Crete* a ſpecial Commiſſion, Command and Power to make Ordinations; and in him, and in the perſon of *Timothy* he did erect a Court of Judicature even over ſome of the Clergy, who yet were called Presbyters; *againſt a Presbyter receive not an accuſation but before two or three witneſſes*: there is the meaſure and the warranty of the *Audientia Epiſcopalis*, the Biſhops Audience Court; and when the accuſed were found guilty, he gives in charge to proceed to cenſures; ἔλεγχε ἀποτόμως, & δεῖ ἐπιστομίζειν *You muſt rebuke them ſharply, & you muſt ſilence them, ſtop their mouths*, that's S. *Pauls* word; that they may no more ſcatter their venom in the ears and hearts of the people. Theſe Biſhops were commanded *to ſet in order things that were wanting* in the Churches, the ſame with that power of S. *Paul*, [*other things will I ſet in order when I come*] ſaid he to the Corinthian Churches; in which there were many who were called Presbyters, who nevertheleſs for all that name, had not that power: To the ſame purpoſe it is plain in Scripture, that *ſome would have been Apoſtles that were not*; ſuch were thoſe whom the Spirit of God notes in the Revelation; and ſome did *love preeminence* that had it not, for ſo did *Diotrephes*; and ſome were Judges of queſtions, and all were not, for therefore they appealed to the Apoſtles at *Jeruſalem*; and S. *Philip* though he was an Evangeliſt, yet he could not give confirmation to the Samaritans whom he had baptized, but the Apoſtles were ſent for, for that was part of the power reſerved to the Epiſcopal or Apoſtolick Order.

1 Tim. 5. 19.

1 Tit. 11. & 2 Titus 15.

Cap. 2. v. 2.

Now from theſe premiſes the concluſion is plain and eaſie. 1. Chriſt left a Government in his Church, and founded it in the perſons of the Apoſtles. 2. The Apoſtles received this power for the perpetual uſe and benefit, for the comfort and edification of the Church for ever. 3. The Apoſtles had this Government, but all that were taken into the Miniſtry, and all that were called Presbyters had it not. If therefore this Government, in which there is ſo much diſparity in the very nature and exerciſe and firſt original of it, muſt abide for ever; then ſo muſt that diſparity: If the Apoſtolate in the firſt ſtabiliment was this eminency of power, then it muſt be ſo; that is, it muſt be the ſame in the

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the ſucceſſion, that it was in the foundation. For after the Church is founded upon its Governors, we are to expect no change of Government. If Chriſt was the Author of it, then as Chriſt left it, ſo it muſt abide for ever: for ever there muſt be the Governing and the governed, the Superior and the ſubordinate, the Ordainer and the ordained, the Confirmer and he confirmed.

Thus far the way is ſtraight, and the path is plain. The Apoſtles were the Stewards and the ordinary Rulers of Chriſts Family by virtue of the order and office Apoſtolical; and although this be ſucceeded to for ever, yet no man for his now, or at any time being called a Presbyter or Elder can pretend to it; for beſides his being a Presbyter, he muſt be an Apoſtle too; elſe, though he be called *in partem ſollicitudinis*, and may do the office of aſſiſtance and under-ſtewardſhip, yet the κῦρος, the Government and Rule of the Family belongs not to him.

But then τίς ἄρα ὁ σήμερον, who are theſe Stewards and Rulers over the houſhold now? To this the anſwer is alſo certain and eaſie. Chriſt hath made the ſame Governors to day as heretofore; *Apoſtles ſtill.* For though the twelve Apoſtles are dead, yet the Apoſtolical order is not: it is τάξις γεννητικὴ, *a generative order*, and begets more Apoſtles. Now who theſe *minores Apoſtoli* are, the ſucceſſors of the Apoſtles in that Office Apoſtolical and ſupream regiment of ſouls, we are ſufficiently taught in Holy Scriptures; which when I have clearly ſhewn to you, I ſhall paſs on to ſome more practical conſiderations.

1. Therefore, Certain and known it is, that Chriſt appointed two ſorts of Eccleſiaſtick perſons; XII. Apoſtles, and the LXXII. Diſciples; to theſe he gave a limited commiſſion; to thoſe a fulneſs of power; to theſe a temporary imployment; to thoſe a perpetual and everlaſting; from theſe two ſocieties founded by Chriſt, the whole Church of God derives the two ſuperiour orders in the ſacred Hierarchy; and as Biſhops do not claim a Divine right but by ſucceſſion from the Apoſtles; ſo the Presbyters cannot pretend to have been inſtituted by Chriſt, but by claiming a ſucceſſion to the LXXII. And then conſider the difference, compare the Tables, and all the world will ſee the advantages of argument we have; for ſince the LXXII. had nothing but a miſſion on a temporary errand; and more then that, we hear nothing of them in Scripture; but upon the Apoſtles Chriſt powred all the Eccleſiaſtical power, and made them the ordinary Miniſters of that Spirit which was to abide with the Church for ever; the Divine inſtitution of Biſhops, that is, of Succeſſors to the Apoſtles, is much more clear then that Chriſt appointed Presbyters, or Succeſſors of the LXXII. And yet if from hence they do not derive it, they can never prove their order to be of Divine inſtitution at all, much leſs to be ſo alone.

But we may ſee the very thing it ſelf; the very matter of fact. S. *James* the Biſhop of *Jeruſalem*, is by S. *Paul* called an Apoſtle; *Other Apoſtles ſaw I none, ſave* James *the Lords Brother.* For there were ſome whom the Scriptures call *the Apoſtles of our Lord*; that is, ſuch which Chriſt made by his Word immediately, or by his Spirit extraordinarily; and even into this number and title, *Matthias*, and S. *Paul*, and *Barnabas* were accounted. * But the Church alſo made Apoſtles; and theſe were called by S. *Paul*, ἀπόστολοι ἐκκλησιῶν, *Apoſtles of the Churches*, and particularly *Epaphroditus* was the *Apoſtle of the Philippians*; properly ſo (ſaith *Primaſius*,) and what is this elſe but the Biſhop ſaith *Theodoret*; for τὸς νῦν καλουμένους ἐπισκόπους ἀνόμαζον ἀποστόλους, thoſe who are now called Biſhops were then called Apoſtles, ſaith

Gal. 1. 19.

* 1 Cor. 8. 23. Philip. 2. 25.

ſaith the ſame Father. The ſenſe and full meaning of which argument is a perfect commentary upon that famous prophecy of the Church, [*Inſtead of thy Fathers thou ſhalt have children whom thou mayſt make Princes in all Lands*;] that is, not only the twelve Apoſtles our Fathers in Chriſt, who firſt begat us, were to rule Chriſts Family, but when they were gone, their Children and Succeſſors ſhould ariſe in their ſtead: *Et nati natorum, & qui naſcentur ab illis*, their direct Succeſſors to all generations ſhall be *Principes populi*, that is, Rulers and Governours of the whole Catholick Church. *De prole enim Eccleſiæ crevit eidem paternitas*, id eſt, *Epiſcopi quos illa genuit, & Patres appellat, & conſtituit in ſedibus Patrum*, ſaith S. *Auſtin*; the Children of the Church become Fathers of the faithful; that is, the Church begets Biſhops, and places them in the ſeat of Fathers, the firſt Apoſtles. Pſalm 45. 16.

After theſe plain and evident teſtimonies of Scripture, it will not be amiſs to ſay, that this great affair relying not only upon the words of inſtitution, but on matter of fact, paſſed forth into a demonſtration and greateſt notoriety by the Doctrine and Practice of the whole Catholick Church: For ſo S. *Irenæus*, who was one of the moſt Ancient Fathers of the Church, and might eaſily make good his affirmative; *We can* (ſays he) *reckon the men who by the Apoſtles were appointed Biſhops in Churches, to be their Succeſſors unto us; leaving to them the ſame power and authority which they had.* Thus S. *Polycarp* was by the Apoſtles made Biſhop of *Smyrna*; S. *Clement* Biſhop of *Rome* by S. *Peter*; *and divers others by the Apoſtles*, ſaith *Tertullian*; ſaying alſo that the Aſian Biſhops were conſecrated by S. *John*. And to be ſhort, that Biſhops are the Succeſſors of the Apoſtles in the Stewardſhip and Rule of the Church, is expreſly taught by S. *Cyprian*, and S. *Hierom*, S. *Ambroſe*, and S. *Auſtin*, by *Euthymius*, and *Pacianus*, by S. *Gregory*, and S. *John Damaſcen*, by *Clarius à Muſcula*, and S. *Sixtus*, by *Anacletus*, and S. *Iſidore*; by the Roman Councel under S. *Sylveſter*, and the Councel of *Carthage:* and the διαδοχὴ, or ſucceſſion of Biſhops from the Apoſtles hands in all the Churches Apoſtolical was as certainly known as in our Chronicles we find the ſucceſſion of our Engliſh Kings, and one can no more be denyed then the other. The concluſion from theſe Premiſes I give you in the words of S. *Cyprian*; *Cogitent Diaconi quod Apoſtolos*, id eſt, *Epiſcopos Dominus ipſe elegerit*, Let the Miniſters know that Apoſtles, that is, the Biſhops were choſen by our bleſſed Lord himſelf: and this was ſo evident, and ſo believed, that S. *Auſtin* affirms it with a *nemo ignorat*, No man is ſo ignorant but he knows this, that our bleſſed Saviour appointed Biſhops over Churches. *in* 1 Cor. 12. *in* Pſalm 44. *Epiſt* 1. *Simpronianum.* *Epiſt* 65. *ad Rogat.* *Quæſt. V. & N.T. q.* 197.

Indeed the Gnoſticks ſpake evil of this Order; for they are noted by three Apoſtles, S. *Paul*, S. *Peter*, and S. *Jude*, to be deſpiſers of Government, and to ſpeak evil of Dignities; and what Government it was they did ſo deſpiſe, we may underſtand by the words of S. *Jude*, they were ἀντιλογίᾳ Κορὲ, in the contradiction or gainſaying of *Corah*, who with his company roſe up againſt *Aaron* the High Prieſt; and excepting theſe who were the vileſt of men, no man within the firſt 300 years after Chriſt, oppoſed Epiſcopacy. But when *Conſtantine* received the Church into his arms, he found it univerſally governed by Biſhops; and therefore no wiſe or good man profeſſing to be a Chriſtian, that is, to believe the Holy Catholick Church, can be content to quit the Apoſtolical Government, (that by which the whole Family of God was fed, and taught, and ruled,) and beget to himſelf new Fathers and new Apoſtles, who by wanting ſucceſſion from the Apoſtles of our Lord, have

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have no Eccleſiaſtical and Derivative Communion with theſe fountains of our Saviour.

If ever *Vincentius Lirinenſis*'s rule could be uſed in any queſtion, it is in this: *Quod ſemper, quod ubique, quod ab omnibus*; That Biſhops are the Succeſſors of the Apoſtles in this Stewardſhip, and that they did always rule the Family, was taught and acknowledged always, and every where, and by all men that were of the Church of God: and if theſe evidences be not ſufficient to convince modeſt and ſober perſons in this queſtion, we ſhall find our faith to fail in many other Articles, of which we yet are very confident: For the obſervation of the Lords day, the conſecration of the holy Euchariſt by Prieſts, the baptizing Infants, the communicating of Women, and the very Canon of the Scripture it ſelf relye but upon the ſame probation; and therefore the denying of Articles thus proved, is a way (I do not ſay) to bring in all Sects and Hereſies, (that's but little) but a plain path and inlet to Atheiſm and Irreligion; for by this means it will not only be impoſſible to agree concerning the meaning of Scripture, but the Scripture it ſelf, and all the Records of Religion will become uſeleſs, and of no efficacy or perſwaſion.

I am entred into a Sea of matter, but I will break it off abruptly, and ſum up this inquiry with the words of the Councel of *Chalcedon*, which is one of the four Generals, by our Laws made the meaſures of judging Hereſies: Ἐπίσκοπον εἰς πρεσβυτέρου βαθμὸν ἀναφέρειν, ἱεροσυλία ἐστίν, *It is ſacriledge to bring back a Biſhop to the degree and order of a Presbyter.* It is indeed a rifling the order, and intangling the gifts, and confounding the method of the Holy Ghoſt; it is a diſhonouring them whom God would honour, and a robbing them of thoſe ſpiritual eminencies with which the Spirit of God does anoint the conſecrated heads of Biſhops. And I ſhall ſay one thing more, which indeed is a great truth, that the diminution of Epiſcopacy was firſt introduced by Popery; and the Popes of *Rome* by communicating to Abbots, and other meer Prieſts, ſpecial graces to exerciſe ſome eſſential Offices of Epiſcopacy, have made this ſacred Order to be cheap, and apt to be invaded. But then adde this: If *Simon Magus* was in ſo damnable a condition for offering to buy the gifts and powers of the Apoſtolical Order, what ſhall we think of them that *ſnatch* them away, and pretend to wear them whether the Apoſtles and their Succeſſors will or no? This is ψεύσασθαι τὸ ἅγιον πνεῦμα, to belye the Holy Ghoſt; that is the leaſt of it: it is rapine and ſacrilege, beſides the hereſie and ſchiſm, and the ſpiritual lye. For the Government Epiſcopal, as it was exemplified in the Synagogue, and practiſed by the ſame meaſures in the Temple, ſo it was tranſcribed by the eternal Son of God, who tranſlated it into a Goſpel Ordinance: it was ſanctified by the Holy Spirit, who named ſome of the perſons, and gave to them all power and graces from above: it was ſubjected in the Apoſtles firſt, and by them tranſmitted to a diſtinct Order of Eccleſiaſticks: it was received into all Churches, conſigned in the Records of the Holy Scriptures, preached by the univerſal voice of all the Chriſtian World, delivered by notorious and uninterrupted practice, and derived to further and unqueſtionable iſſue by perpetual ſucceſſion.

I have done with the hardeſt part of the Text, by finding out the perſons intruſted, *the Stewards of Chriſts Family*; which though Chriſt only intimated in this place, yet he plainly enough manifeſted in others: The Apoſtles and their Succeſſors the Biſhops, are the men intruſted with this great charge; *God grant they may all diſcharge it well.* And

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ſo I paſs from the Officers to a conſideration of the Office it ſelf, in the next words; *Whom the Lord ſhall make Ruler over his Houſhold, to give them their meat in due ſeaſon.*

2. The Office it ſelf is the Stewardſhip, that is Epiſcopacy, the Office of the Biſhop: The name ſignifies an Office of the Ruler indefinitely, but the word was choſen, and by the Church appropriated to thoſe whom it now ſignifies, both becauſe the word it ſelf is a monition of duty, and alſo becauſe the faithful were uſed to it in the dayes of *Moſes* and the Prophets. The word is in the Prophecy of the Church, [*I will give to thee Princes in Peace,* καὶ ἐπισκόπους ἐν δικαιοσύνῃ, *and Biſhops in Righteouſneſs,*] upon which place S. *Hierom* ſayes, *Principes Eccleſiæ vocat futuros Epiſcopos*; [*The Spirit of God calls them who were to be Chriſtian Biſhops, Principes, or chief Rulers,*] and this was no new thing; for the chief of the Prieſts who were ſet over the reſt, are called Biſhops by all the Helleniſt Jews. Thus *Joel* is called ἐπίσκοπος ἐπ' αὐτὰς, *the Biſhop over the Prieſts*; and the ſon of *Bani*, ἐπίσκοπος λευίτων, *the Biſhop* and *Viſitor over the Levites*; and we find at the purging of the Land from Idolatry, the High Prieſt placed ἐπισκόπους εἰς ὄικον κυρίου, *Biſhops over the Houſe of God.* Nay it was the appellative of the High Prieſt himſelf, ἐπίσκοπος Ἐλεάζαρ, *Biſhop Eleazar, the Son of Aaron the Prieſt*, to whom is committed the care of Lamps, and the daily Sacrifice, and the holy unction.

Iſa. 60. 17.

Hunc locum citat S. Clemens Ep. ad Cor.

Neh. 11. 10.

2 Kin. 11. 18. Numb. 4. 16.

Now this word the Church retained, chooſing the ſame Name to her ſuperior Miniſters, becauſe of the likeneſs of the Eccleſiaſtical Government between the Old and New Teſtament.

For Chriſt made no change but what was neceſſary: Baptiſm was a rite among the Jews, and the Lords Supper was but the *poſt-cœnium* of the Hebrews changed into a myſtery, from a type to a more real exhibition; and the Lords Prayer was a collection of the moſt eminent devotions of the Prophets and Holy men before Chriſt, who prayed by the ſame Spirit; and the cenſures Eccleſiaſtical were but an imitation of the proceedings of the Judaical Tribunals; and the whole Religion was but the Law of *Moſes* drawn out of its vail into clarity and manifeſtation; and to conclude in order to the preſent affair, the Government which *Chriſt* left was the ſame as he found it; for what *Aaron* and his Sons, and the Levites were in the Temple, that Biſhops, Prieſts and Deacons are in the Church; it is affirmed by S. *Hierom* more than once; and the uſe he makes of it is this, *Eſto ſubjectus Pontifici tuo, & quaſi animæ parentem ſuſcipe*; Obey your Biſhop, and receive him as the nurſing Father of your Soul. But above all, this appellation is made honourable by being taken by our bleſſed Lord himſelf; for he is called in Scripture the great Shepherd and Biſhop of our Souls.

Epiſt. 2. ad Nepot. Epiſtol. ad Evagrium.

But our enquiry is not after the Name, but the Office, and the Dignity and Duty of it; *Eccleſiæ gubernandæ ſublimis ac divina poteſtas* (ſo S. *Cyprian* calls it) *a High and a Divine power from God of governing the Church*; *rem magnam & precioſam in conſpectu Domini* (ſo S. *Cyril*) *a great and pretious thing in the ſight of God*; τῶν ἐν ἀνθρώποις ἐυκλείων ὄρον, by *Iſidor Peluſiot*; *the utmoſt limit of what is deſirable among men*: But the account upon which it is ſo deſirable, is the ſame alſo that makes it formidable. They who have tryed it, and did it conſcientiouſly, have found the burden ſo great, as to make them ſtoop with care and labour; and they who do it ignorantly or careleſly, will find it will break their bones: For the Biſhops Office is all that duty which can be ſignified by thoſe excellent words of S. *Cyprian*; *He is a Biſhop or Overſeer of the Brotherhood, the Ruler of the people, the Shepherd of the Flock, the Governour*

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of the Church, the Minister of Christ, and the Priest of God. These are great titles, and yet less than what is said of them in Scripture, which calls them *Salt of the Earth, Lights upon a candlestick, Stars and Angels, Fathers of our Faith, Embassadors of God, Dispensers of the Mysteries of God, the Apostles of the Churches, and the glory of Christ*; but then they are great burdens too: for the Bishop is πιστευμένος τὸν λαὸν τῦ Κυρίυ, intrusted with the Lords people; that's a great charge, but there is a worse matter that follows; καὶ τὸν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος· the Bishop is he of whom God will require *an account for all their souls*: they are the words of S. *Paul*, and transcribed into the 40th Canon of the Apostles, and the 24th Canon of the Councel of *Antioch*. Heb. 13. 17.

And now I hope the envy is taken off; for the honour does not pay for the burden; and we can no sooner consider Episcopacy in its dignity, as it is a *Rule*; but the very nature of that *Rule* does imply so severe a duty, that as the load of it is almost insufferable, so the event of it is very formidable, if we take not great care. For this Stewardship is Κυριότης καὶ διακονία, a Principality and a Ministry. So it was in Christ; he is Lord of all, and yet he was the Servant of all; so it was in the Apostles, it was κλῆρος διακονίας καὶ ἀποστολῆς, their lot was to be Apostles, and yet to serve and minister; and it is remarkable, that in *Isaiah* the 70. use the word ἐπίσκοπος or Bishop; but there they use it for the Hebrew word *nechosheth*, which the Greeks usually render by ἀρχοδιώκτης, φορολόγος, πράκτωρ, and the interlineary translation by *Exactores*. Bishops are only Gods Ministers and Tribute gatherers, requiring and overseeing them that they do their duty; and therefore here the case is so, and the burden so great, and the dignity so allayed, that the envious man hath no reason to be troubled that his brother hath so great a load; nor the proud man plainly to be delighted with so honourable a danger. It is indeed a Rule, but it is paternal; it is a Government, but it must be neither nor διχοκερδῶς, it is neither a power to constrain, nor a commission to get wealth; for it must be without necessity, and not for filthy lucre sake; but it is a Rule, ὡς διακονοῦντος, so S. *Luke*, *as of him that ministers*; ὡς πάντων δούλου, so S. *Mark*, *as of him that is servant of all*; ὡς ὁ τοὺς πόδας νίπτων, so S. *John*; such a principality as he hath *that washes the feet* of the weary Traveller; or if you please, take it in the words of our blessed Lord himself, that [*He that will be chief among you let him be your Minister*,] meaning that if under Christs Kingdom you desire Rule, possibly you may have it; but all that rule under him are Servants to them that are ruled; and therefore you get nothing by it, but a great labour and a busie employment, a careful life, and a necessity of making severe accounts. But all this is nothing but the general measures, I cannot be useful or understood unless I be more particular. The particulars we shall best enumerate by recounting those great conjugations of worthy offices and actions by which Christian Bishops have blessed and built up Christendom; for because we must be followers of them, as they were of Christ, the recounting what they did worthily in their Generations, will not only demonstrate how useful, how profitable, how necessary Episcopacy is to the Christian Church, but it will at the same time teach us our duty, by what services we are to benefit the Church, in what works we are to be employed, and how to give an account of our Stewardship with joy. Acts 1. 25. Isai. 60. 17. 1 Pet. 5. 1. 5. Luke 22. 27. Mark 10. 43. John 13. 13.

1. The Christian Church was founded by Bishops, not only because the Apostles, who were Bishops, were the first Preachers of the Gospel, and Planters of Churches, but because the Apostolical men, whom the

Apo-

Apoſtles uſed in planting and diſſeminating Religion, were by all Antiquity affirmed to have been Dioceſan Biſhops; inſomuch that as S. *Epiphanius* witneſſes, there were at the firſt diſſeminations of the faith of Chriſt, many Churches who had in them no other Clergy, but a Biſhop and his Deacons, and the Presbyters were brought in afterwards as the harveſt grew greater: But the Biſhops names are known, they are *recorded in the book of Life*, and *their praiſe is in the Goſpel*; ſuch were *Timothy* and *Titus*, *Clemens* and *Linus*, *Marcus* and *Dionyſius*, *Oneſimus* and *Caius*, *Epaphroditus* and S. *James our Lords brother*, *Evodius* and *Simeon*; all which, if there be any faith in Chriſtians that gave their lives for a teſtimony to the faith, and any truth in their ſtories; and unleſs we who believe *Thucydides* and *Plutarch*, *Livy* and *Tacitus*, think that all Church ſtory is a perpetual Romance, and that all the brave men, the Martyrs and the Doctors of the Primitive Church, did conſpire as one man to abuſe all Chriſtendom for ever; I ſay unleſs all theſe impoſſible ſuppoſitions be admitted, all theſe whom I have now reckoned were Biſhops fixed in ſeveral Churches, and had Dioceſes for their Charges. Lib. 3. Tit. 1.

The conſequent of this conſideration is this: If Biſhops were thoſe upon whoſe Miniſtry Chriſt founded and built his Church, let us conſider what great wiſdom is required of them that ſeem to be Pillars: the Stewards of Chriſts Family muſt be wiſe; that Chriſt requires: and if the Order be neceſſary to the Church, wiſdom cannot but be neceſſary to the Order; for it is a ſhame if they who by their Office are Fathers in Chriſt, ſhall by their unſkilfulneſs be but Babes themſelves, underſtanding not the ſecrets of Religion, the myſteries of Godlineſs, the perfections of the Evangelical Law, all the advantages and diſadvantages in the Spiritual Life. A Biſhop muſt be exerciſed in Godlineſs, a man of great experience in the ſecret conduct of Souls, not ſatisfied with an ordinary ſkill in making Homilies to the people, and ſpeaking common exhortations in ordinary caſes; but ready to anſwer in all ſecret inquiries, and able to convince the gainſayers, and to ſpeak wiſdom amongſt them that are perfect.

If the firſt Biſhops laid the foundation, their Succeſſors muſt not only preſerve whatſoever is fundamental, but build up the Church in a moſt holy Faith, taking care that no Hereſie ſap the foundation, and that no hay or rotten wood be built upon it; and above all things, that a moſt holy life be ſuperſtructed upon a holy and unreproveable Faith. So the Apoſtles laid the foundation, and built the walls of the Church, and their Succeſſors muſt raiſe up the roof as high as Heaven. For let us talk and diſpute eternally, we ſhall never compoſe the controverſies in Religion, and eſtabliſh truth upon unalterable foundations, as long as men handle the word of God deceitfully, that is, with deſigns and little artifices, and ſecular partialities; and they will for ever do ſo, as long as they are proud or covetous. It is not the difficulty of our queſtions, or the ſubtlety of our Adverſaries that makes diſputes interminable; but we ſhall never cure the itch of diſputing, or eſtabliſh Unity, unleſs we apply our ſelves to humility, and contempt of riches. If we will be contending, let us contend like the Olive and the Vine, who ſhall produce beſt, and moſt fruit; not like the Aſpine and the Elm, which ſhall make moſt noiſe in a wind. And all other methods are a beginning at a wrong end. And as for the people; the way to make them conformable to the wiſe and holy rules of Faith and Government, is by reducing them to live good lives. When the children of *Iſrael* gave themſelves

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to gluttony and drunkenneſs, and filthy luſts, they quickly fell into abominable idolatries; and S. *Paul* ſays, that men make ſhipwrack of their Faith by putting away a good conſcience; for the myſtery of Faith is beſt preſerved ἐν καθαρᾷ συνειδήσει, in a pure conſcience, ſaith the ſame Apoſtle: ſecure but that, and we ſhall quickly end our diſputes, and have an obedient and conformable people; but elſe never.

1 Tim. 1. 19. 2 Tim. 3. 9.

2. As Biſhops were the firſt Fathers of Churches, and gave them being; ſo they preſerve them in being: For without Sacraments there is no Church, or it will be ſtarved and dye; and without Biſhops there can be no Prieſts, and conſequently no Sacraments; and that muſt needs be a ſupreme Order from whence Ordination it ſelf proceeds. For it is evident and notorious, that in Scripture there is no Record of Ordination, but an Apoſtolical hand was in it; one of the ἄνδρες ἡγούμενοι one of the chief, one of the ſuperior and ruling Clergy; and it is as certain in the deſcending ages of the Church, the Biſhop always had that power, it was never denyed to him, and it was never imputed to Preſbyters: and S. *Hierom* himſelf, when out of his anger againſt *John* Biſhop of *Jeruſalem* he endeavoured to equal the Preſbyter with the Biſhop, though in very many places he ſpake otherwiſe, yet even then alſo, and in that heat, he excepted *Ordination*, acknowledging that to be the Biſhops peculiar. And therefore they who go about to extinguiſh Epiſcopacy, do as *Julian* did; they deſtroy the Preſbytery and ſtarve the Flock, and take away their Shepheards, and diſpark their paſtures, and tempt Gods providence to extraordinaries, and put the people to hard ſhifts, and turn the channels of ſalvation quite another way, and leave the Church to a perpetual uncertainty, whether ſhe be alive or dead, and the people deſtitute of the life of their Souls, and their daily bread, and their ſpiritual comforts, and holy bleſſings.

The conſequent of this is: If Sacraments depend upon Biſhops, then let us take care that we convey to the people holy and pure materials, ſanctified with a holy Miniſtry, and miniſtred by holy perſons: For although it be true, that the efficacy of the Sacraments does not depend wholly upon the worthineſs of him that miniſters; yet it is as true, that it does not wholly rely upon the worthineſs of the Receiver; but both together relying upon the goodneſs of God, produce all thoſe bleſſings which are deſigned. The Miniſter hath an influence into the effect, and does very much towards it; and if there be a failure there, it is a defect in one of the concurring cauſes; and therefore an unholy Biſhop is a great diminution to the peoples bleſſing. S. *Hierom* preſſes this ſeverely: *Impiè faciunt, &c. They do wickedly who affirm, that the holy Euchariſt is conſecrated by the words* [alone] *and ſolemn prayer of the Conſecrator, and not alſo by his life and holineſs*: And therefore S. *Cyprian* affirms, that *none but holy and upright men are to be choſen, who offering their Sacrifices worthily to God, may be heard in their prayers for the Lords people*: but for others; *Sacrificia eorum panis luctus* (ſaith the Prophet *Hoſea*,) *their Sacrifices are like the bread of ſorrow, whoever eats thereof ſhall be defiled.*

In Cap. 2. Zeph.

Lib. 1. Ep. 4.

This diſcourſe is not mine but S. *Cyprian's*: and although his words are not to be underſtood dogmatically, but in the caſe of duty and caution; yet we may lay our hands upon our hearts, and conſider how we ſhall give an account of our Stewardſhip, if we ſhall offer to the people the bread of God with impure hands; it is of it ſelf a pure nouriſhment, but if it paſſes through an unclean veſſel, it loſes much of its excellency.

3. The like alſo is to be ſaid concerning Prayer: For the Epiſcopal Order

Order is appointed by God to be the great Miniſters of Chriſts Prieſthood, that is, to ſtand between Chriſt and the people in the entercourſe of prayer and bleſſing. *We will give our ſelves continually to prayer*, ſaid the Apoſtles, that was the one half of their employment; and indeed a Biſhop ſhould ſpend very much of his time in holy prayer, and in diverting Gods judgments, and procuring bleſſings to the people; for in all times, the chief of the Religion was ever the chief Miniſter of bleſſing. Thus *Abraham* bleſſed *Abimelech*, and *Melchiſedeck* bleſſed *Abraham*, and *Aaron* bleſſed the people; and *without all controverſie* (ſaith the Apoſtle) *the leſs is bleſſed of the greater.* But then *we know that God heareth not ſinners*; and it muſt be *the effectual fervent prayer of a righteous man* that ſhall *prevail.*

And therefore we may eaſily conſider that a vitious Prelate is a great calamity to that Flock which he is appointed to bleſs and pray for. How ſhall he reconcile the penitents, who is himſelf at enmity with God? How ſhall the Holy Spirit of God deſcend upon the Symbols at his Prayer who does perpetually grieve him, and quench his holy fires, and drive him quite away? How ſhall he that hath not taſted of the Spirit by contemplation, ſtir up others to earneſt deſires of Cœleſtial things? Or what good ſhall the people receive, when the Biſhop layes upon their head a covetous or a cruel, an unjuſt or an impure hand? But therefore, that I may uſe the words of S. *Hierom*; *Cum ab Epiſcopo gratia in populum transfundatur, & mundi totius & Eccleſiæ totius condimentum ſit Epiſcopus, &c.* Since it is intended that from the Biſhop grace ſhould be diffuſed amongſt all the people, there is not in the world a greater indecency than a holy office miniſtred by an unholy perſon, and no greater injury to the people, than that of the bleſſings which God ſends to them by the miniſteries Evangelical they ſhould be cheated and defrauded by a wicked Steward. And therefore it was an excellent Prayer which to this very purpoſe was by the Son of *Sirach* made in behalf of the High-Prieſts the Sons of *Aaron*; [*God give you wiſdom in your heart to judge his people in Righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.*]

Dial. adv. Lucifer.

Eccle. 45. 26.

4. All the Offices Eccleſiaſtical alwayes were, and ought to be conducted by the Epiſcopal Order, as is evident in the univerſal Doctrine and Practice of the Primitive Church: οἱ πρεσβύτεροι καὶ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελείτωσαν. It is the 40th Canon of the Apoſtles, *Let the Presbyters and Deacons do nothing without leave of the Biſhop:* but that caſe is known.

Et 24. C. Concil Antioch.

The conſequent of this conſideration is no other than the admonition in my Text: *We are Stewards of the manifold grace of God*, and diſpenſers of the myſteries of the Kingdom; and *it is required of Stewards that they be found faithful; that we preach the word of God in ſeaſon and out of ſeaſon, that we rebuke and exhort, admoniſh and correct*; for theſe God calls *Paſtores ſecundùm cor meum, Paſtors according to his own heart, which feed the people with knowledge and underſtanding*; but they muſt alſo *comfort the afflicted, and bind up the broken heart*; miniſter the Sacraments with great diligence, and righteous meaſures, and abundant charity, alwayes having in mind thoſe paſſionate words of Chriſt to S. *Peter*, If thou loveſt me, *feed my ſheep*; if thou haſt any love to me, *feed my lambs.*

1 Cor. 4. 1, 2, 3.

Jer. 3. 15.

And let us remember this alſo, that nothing can enforce the people to obey their Biſhops as they ought, but our doing that duty and charity

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to them which God requires. There is reaſon in theſe words of S. *Chryſoſtom*, [*It is neceſſary that the Church ſhould adhere to their Biſhop as the body to the head, as plants to their roots, as rivers to their ſprings, as Children to their Fathers, as Diſciples to their Maſters.*] Theſe ſimilitudes expreſs not only the relation and dependency, but they tell us the reaſon of the Duty: The Head gives light and reaſon to conduct the Body; the Roots give nouriſhment to the Plants; and the Springs, perpetual emanation of Waters to the Channels: Fathers teach and feed their Children; and Diſciples receive wiſe Inſtructions from their Maſters: and if we be all this to the People, they will be all that to us; and Wiſdom will compel them to ſubmit, and our Humility will teach them Obedience, and our Charity will invite their compliance; our good example will provoke them to good works, and our meekneſs will melt them into ſoftneſs and flexibility: For all the Lords People are *Populus voluntarius*, a free and willing people; and we, who cannot compel their bodies, muſt thus conſtrain their Souls, by inviting their Wills, by convincing their Underſtandings, by the beauty of fair example, the efficacy and holineſs, and the demonſtrations of the Spirit.

This is *experimentum ejus qui in nobis loquitur Chriſtus*, The experiment of Chriſt that ſpeaketh in us: For to this purpoſe thoſe are excellent words which St. *Paul* ſpake, [*Remember them who have the rule over you, whoſe faith follow, conſidering the end of their converſation.*] There lies the demonſtration; and thoſe Prelates who teach good life, whoſe Sermons are the meaſures of Chriſt, and whoſe Life is a copy of their Sermons, theſe muſt be followed, and ſurely theſe will; for theſe are burning and ſhining Lights: but if we hold forth falſe fires, and by the amuſement of evil examples call the Veſſels that ſail upon a dangerous Sea to come upon a Rock, or an iron Shore inſtead of a ſafe Harbour, we cauſe them to make ſhipwreck of their precious Faith, and to periſh in the deceitful and unſtable waters: *Vox operum fortiùs ſonat quàm verborum:* A good Life is the ſtrongeſt argument that your Faith is good, and a gentle voice will be ſooner entertained than a voice of thunder; but the greateſt eloquence in the world is a meek ſpirit, and a liberal hand; theſe are the two Paſtoral Staves the Prophet ſpeaks of, *nognam & hovelim, beauty and bands*; he that hath the ſtaff of the beauty of holineſs, the ornament of fair example, he hath alſo the ſtaff of bands, *atque in funiculis Adam trahet eos, in vinculis charitatis*, as the Prophet *Hoſea*'s expreſſion is, he ſhall draw the people after him by the cords of a man, by the bands of a holy charity. But if againſt all theſe demonſtrations any man will be refractory, we have inſtead of a Staff an Apoſtolical Rod, which is the laſt and lateſt remedy, and either brings to repentance, or conſigns to ruine and reprobation.

Heb. 13. 7.

Zech. 11. 7.

Cap. 11.

If there were any time remaining, I could reckon that the Epiſcopal Order is the Principle of Unity in the Church; and we ſee it is ſo, by the innumerable Sects that ſprang up when Epiſcopacy was perſecuted. I could add, how that Biſhops were the cauſe that S. *John* wrote his Goſpel; that the Chriſtian Faith was for 300 years together bravely defended by the Sufferings, the Priſons, and Flames, the Life and the Death of Biſhops, as the principal Combatants; that the Fathers of the Church, whoſe Writings are held in ſo great veneration in all the Chriſtian World, were almoſt all of them Biſhops. I could add, That the Reformation of Religion in *England* was principally by the Preachings and the Diſputings, the Writings and the Martyrdom of Biſhops: That Biſhops have ever ſince been the greateſt defenſatives againſt Popery: That

That *England* and *Ireland* were governed by Biſhops ever ſince they were Chriſtian, and under their Conduct have for ſo many Ages enjoyed all the bleſſings of the Goſpel. I could add alſo, That Epiſcopacy is the great ſtabiliment of Monarchy; but of this we are convinced by a ſad and too dear bought Experience: I could therefore inſtead of it, ſay, That Epiſcopacy is the great ornament of Religion; That as it reſcues the Clergy from contempt, ſo it is the greateſt preſervative of the Peoples Liberty from Eccleſiaſtick Tyranny on one hand (the Gentry being little better than Servants while they live under the Presbytery), and Anarchy and Licentiouſneſs on the other; That it endears Obedience, and is ſubject to the Laws of Princes, and is wholly ordained for the good of Mankind, and the benefit of Souls. But I cannot ſtay to number all the Bleſſings which have entered into the World at this door: I only remark theſe becauſe they deſcribe unto us the Biſhops Imployment, which is, to be buſie in the ſervice of Souls, to do good in all capacities, to ſerve every mans need, to promote all publick benefits, to cement Governments, to eſtabliſh Peace, to propagate the Kingdom of Chriſt, to do hurt to no man, to do good to every man; that is, ſo to miniſter, that Religion and Charity, publick Peace and Private Bleſſings may be in their exaltation.

As long as it was thus done by the Primitive Biſhops, the Princes and the People gave them all honour; Inſomuch that by a Decree of *Conſtantine* the Great, the Biſhop had power given him to retract the Sentences made by the Preſidents of Provinces; and we find in the Acts of S. *Nicholas*, that he reſcued ſome innocent perſons from death when the Executioner was ready to ſtrike the fatal blow; which thing, even when it fell into inconvenience, was indeed forbidden by *Arcadius* and *Honorius*; but the confidence and honour was only changed, it was not taken away; for the condemned Criminal had leave to appeal to the *Audientia Epiſcopalis*, to the Biſhops Court. This was not any right which the Biſhops could challenge, but a reward of their Piety; and ſo long as the holy Office was holily adminiſtred, the World found ſo much comfort and ſecurity, ſo much juſtice and mercy, ſo many temporal and ſpiritual Bleſſings conſequent to the Miniſtries of that Order, that, as the *Galatians* to S. *Paul*, men have plucked out their eyes to do them ſervice, and to do them honour: For then Epiſcopacy did that good that God intended by it; it was a Spiritual Government, by Spiritual Perſons, for Spiritual Ends: Then the Princes and the People gave them honours, becauſe they deſerved and ſought them not; then they gave them wealth, becauſe they would diſpend it wiſely, frugally, and charitably: Then they gave them power, becauſe it was ſure to be uſed for the defence of the innocent, for the relief of the oppreſſed, for the puniſhment of evil doers, and the reward of the virtuous: Then they deſired to be judged by them, becauſe their Audiences or Courts did κουφίζειν τὸ βαρβαρικὸν, they appeaſed all furious Sentences, and taught gentle Principles, and gave merciful Meaſures, and in their Courts were all Equity and Piety, and Chriſtian Determinations.

But afterwards, when they did fall εἰς δυναστείαν, into ſecular methods, and made their Counſels vain by pride, and dirtied their ſentences with money, then they became like other men; and ſo it will be, unleſs the Biſhops be more holy then other men: but when our ſanctity and ſeverity ſhall be as eminent as the calling is, then we ſhall be called to Councels, and ſit in publick meetings, and bring comfort to private Families, and rule in the hearts of men by a *jus relationis*, ſuch as was

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between the Roman Emperors and the Senate; they courted one another into power, and in giving honour ſtrived to out-do each other; for from an humble wiſe man, no man will ſnatch an imployment that is honourable; but from the proud and from the covetous every man endeavours to wreſt it, and thinks it lawful prize.

My time is now done; and therefore I cannot ſpeak to the third part of my text, the reward of the good Steward and of the bad; I ſhall only mention it to you in a ſhort exhortation, and ſo conclude. In the Primitive Church a Biſhop was never admitted to publick penance; not only becauſe in them every crime is ten, and he that could diſcern a publick ſhame, could not deſerve a publick honor; nor yet only becauſe every ſuch puniſhment was ſcandalous, and did more evil by the example of the crime, then it could do good by the example of the puniſhment; but alſo becauſe no ſpiritual power is higher then the Epiſcopal, and therefore they were to be referred to the Divine judgment, which was likely to fall on them very heavily: διχοτομήσει ἄχρηστον ὁ Κύριος: the Lord will cut the evil Stewards aſunder; he will ſuffer Schiſms and Diviſions to enter in upon us, and that will ſadly cut us aſunder; but the evil alſo ſhall fall upon their perſons, like the puniſhment of quartering Traitors, ἵνα καὶ οἱ διαμελεῖς τιμήσῃ, puniſhment with the circumſtances of deteſtation and exemplarity. Conſider therefore what is your great duty. Conſider what is your great danger. The lines of duty I have already deſcribed; only remember how dear and pretious Souls are to God, ſince for their ſalvation Chriſt gave his bloud, and therefore will not eaſily loſe them, whom though they had ſinned againſt him, yet he ſo highly valued; remember that you are Chriſts Deputies in the care of Souls, and that you ſucceed in the place of the Apoſtles. *Non eſt facile ſtare loco Pauli, & tenere gradum Petri*; You have undertaken the work of S. *Paul*, and the Office of S. *Peter*, and what think you upon this account will be required of us? S. *Hierom* expreſſes it thus. The wiſdom and ſkill of a Biſhop ought to be ſo great, that his countenance, his geſture, his motion, every thing ſhould be vocal, *ut quicquid agit, quicquid loquitur, doctrina ſit Apoſtolorum*: that whatever he does or ſpeaks be doctrine Apoſtolical. The ancient Fathers had a pious opinion, that beſides the Angel guardian which is appointed to the guard of every man, there is to every Biſhop a ſecond Angel appointed to him at the Conſecration; and to this *Origen* alludes, ſaying that every Biſhoprick hath two Angels, the one viſible and the other inviſible. This is a great matter, and ſhews what a precious thing that Order and thoſe Perſons are in the eyes of God; but then this alſo means, that we ſhould live Angelick lives, which the Church rarely well expreſſes by ſaying, that Epiſcopal dignity is the Eccleſiaſtick ſtate of perfection, and ſuppoſes the perſons to be ſo far advanced in holineſs, as to be in the ſtate of confirmation in grace. But I ſhall ſay nothing of theſe things, becauſe it may be they preſs too hard; but the uſe I ſhall make of it upon occaſion of the reward of the good and bad Steward, is to remind you of your great danger. For if it be required of Biſhops to be ſo wiſe and ſo holy, ſo induſtrious and ſo careful, ſo buſie and ſo good up to the height of beſt examples; if they be anointed of the Lord, and are the Huſbands of the Churches; if they be the Shepherds of the flock, and Stewards of the houſhould; it is very fit they conſider their danger, that they may be careful to do their duty. S. *Bernard* conſiders it well in his Epiſtle to *Henry Archbiſhop* of *Sens*; If I lying in my Cell, and ſmoaking under a Buſhel, not ſhining, yet cannot avoid the breath of the winds, but that my light is almoſt blown out;

out; what will become of my Candle, if it were placed on a candelſtick and ſet upon a hill? I am to look to my ſelf alone, and provide for my own ſalvation; and yet I offend my ſelf, I am weary of my ſelf, I am my own ſcandal and my own danger; my own eye, and mine own belly, and my own appetite find me work enough; and therefore God help them who beſides themſelves are anſwerable for many others. *Jacob* kept the Sheep of *Laban*; and we keep the Sheep of Chriſt; and *Jacob* was to anſwer for every Sheep that was ſtoln, and every lamb that was torn by the wild beaſt; and ſo ſhall we too, if by our fault one of Chriſts Sheep periſh; and yet it may be there are 100000 Souls committed to the care and conduct of ſome one Shepherd, who yet will find his own Soul work enough for all his care and watchfulneſs. If any man ſhould deſire me to carry a Frigat into the Indies, in which a 100 men were imbarqued; I were a mad man to undertake the charge without proportionable ſkill: and therefore when there is more danger, and more Souls, and rougher Seas, and more ſecret Rocks, and horrible ſtorms, and the ſhipwrack is an eternal loſs, the matter will then require great conſideration in the undertaking, and greateſt care in the conduct.

Upon this account we find many brave perſons in the firſt and in the middle ages of the Church with great reſolution refuſing Epiſcopacy. I will not ſpeak of thoſe who for fear of Martyrdom declined it, but thoſe who for fear of damnation did refuſe. S. *Bernard* was by three rich Cities ſeverally called to be their Biſhop, and by two to be their Arch-Biſhop, and he refuſed them; S. *Dominicus* refuſed four ſucceſſively; *S. Thomas Aquinas* refuſed the Archbiſhoprick of *Naples*, and *Vincentius Ferrerius* would not accept of *Valentia*, or *Ilerda*; and *Bernardinus Senenſis* refuſed the Biſhopricks of *Sens*, *Urbin* and *Ferrara*. They had reaſon; and yet if they had done amiſs in that Office which they declined, it had been ſomthing more excuſable; but if they that ſeek it be as careleſs in the Office as they are greedy of the honour, that will be found intolerable. *Electus Epiſcopus ambulat in diſco, recuſans volvitur in areâ*, ſaid the Hermit in S. *Hierom*, The Biſhop walks upon round and trundling ſtones, but he that refuſes it, ſtands upon a floor. But I ſhall ſay no more of it; becauſe I ſuppoſe you have read it and conſidered it in S. *Chryſoſtoms* ſix books *de ſacerdotio*, in the *Apologetie of* S. *Greg. Naz.* in the paſtoral of S. *Greg. of Rome*; in S. *Dionyſius's* 8th. *Epiſtle to Demophilus*; in the letters of *Epiphanius to S. Hierom*, in *S. Auſtins* Epiſtle to *Biſhop Valerius*, in *S. Bernards* life of *S. Malcahy*, in *S. Hieroms* 138. Epiſtle to *Fabiola*. Theſe things I am ſure you could not read without trembling; and certainly, if it can belong to any Chriſtian, then [work out your ſalvation with fear and trembling] that's the Biſhops burden. For the Biſhop is like a man that is ſurety for his friend; he is bound for many, and for great ſums; what is to be done in this caſe, *Solomons* anſwer is the way: *Do this now, my Son, deliver thy ſelf, make ſure thy friend, give not ſleep to thine eyes, nor ſlumber to thine eye-lids*: that is, be ſedulous to diſcharge thy truſt, to perform thy charge; be zealous for ſouls, and careleſs of money; and remember this, that even in Chriſts Family there was one ſad example of an Apoſtate Apoſtle; and he fell into that fearful eſtate merely by the deſire and greedineſs of money. Be warm in zeal, and indifferent in thy temporalities: For he that is zealous in temporals, and cold in the ſpiritual; he that doth the acceſſories of his calling by himſelf, and and the principal by his Deputies; he that is preſent at the feaſt of Sheep-ſhearing, and puts others to feed the flock, hath no ſign at all upon him

Prov. 6. 34.

of

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of a good Shepherd. *It is not fit for us to leave the word of God, and to ſerve tables,* ſaid the Apoſtles: And if it be a leſs worthy Office to ſerve the Tables even of the poor, to the diminution of our care in the diſpenſation of Gods Word, it muſt needs be an unworthy employment to leave the Word of God, and to attend the rich and ſuperfluous furniture of our own Tables. Remember the quality of your Charges. *Civitas eſt, Vigilate ad cuſtodiam & concordiam; ſponſa eſt, ſtudete amari; oves ſunt, intendite paſtui:* The Church is a Spouſe; the Univerſal Church is Chriſts Spouſe, but your own Dioceſs is yours; behave your ſelves ſo that ye be beloved: Your people are as Sheep, and they muſt be fed, and guided, and preſerved, and healed, and brought home: The Church is a City, and you are the watchmen; take care that the City be kept at unity in it ſelf; be ſure to make peace amongſt your people, ſuffer no hatreds, no quarrels, no Suits at Law amongſt the Citizens, which you can avoid; make peace in your Dioceſſes by all the ways of prudence, piety, and authority that you can; and let not your own corrections of criminals be to any purpoſe but for their amendment, for the cure of offenders as long as there is hope, and for the ſecurity of thoſe who are ſound and whole: Preach often, and pray continually; let your Diſcipline be with charity, and your Cenſures ſlow; let not Excommunications paſs for trifles, and drive not away the fly from your brothers forehead with a hatchet; give Counſel frequently, and Diſpenſations ſeldom, but never without neceſſity or great charity; let every place in your Dioceſs ſay, *Invenerunt me vigiles*, the Watchmen have found me out, *haſtovelim*; They that walk the City round have ſought me out and found me: *Let every one of us* (as St. *Paul's* expreſſion is) *ſhew himſelf a Workman that ſhall not be aſhamed*; *operarium inconfuſibilem*, mark that, ſuch a labourer as ſhall not be put to ſhame for his illneſs or his unskilfulneſs, his falſneſs and unfaithfulneſs, in that day when the great Biſhop of Souls ſhall make his laſt and dreadful Viſitation; For be ſure, there is not a carkaſe nor a skin, not a lock of wooll nor a drop of milk of the whole Flock, but God ſhall for it call the Idol Shepherd to a ſevere account: And how, think you, will his anger burn, when he ſhall ſee ſo many Goats ſtanding at his left hand, and ſo few Sheep at his right? and upon inquiry ſhall find, that his Miniſtring Shepherds were Wolves in Sheeps cloathing? and that by their ill Example, or pernicious Doctrines, their care of Money, and careleſneſs of their Flocks, ſo many Souls periſh; who if they had been carefully and tenderly, wiſely and conſcientiouſly handled, might have ſhined as bright as Angels? And it is a ſad conſideration to remember, how many Souls are pitifully handled in this World, and careleſly diſmiſſed out of this World; they are left to live at their own rate, and when they are ſick they are bidden to be of good comfort, and then all is well; who when they are dead, find themſelves cheated of their precious and invaluable Eternity. Oh, how will thoſe Souls in their eternal Priſons for ever curſe thoſe evil and falſe Guides! And how will thoſe evil Guides themſelves abide in Judgment, when the Angels of wrath ſnatch their abuſed People into everlaſting Torments? For will God bleſs them, or pardon them, by whom ſo many Souls periſh? Shall they reign with Chriſt who evacuate the death of Chriſt, and make it uſeleſs to dear Souls? Shall they partake of Chriſts Glories, by whom it comes to paſs that there is leſs joy in Heaven it ſelf, even becauſe ſinners are not converted, and God is not glorified, and the people is not inſtructed, and the Kingdom of God is not filled? Oh no; the curſes of a falſe Prophet will fall upon them, and the reward

D. Bernard. ad Henr. Epiſc. Senenſem.

2 Tim. 2.

ward of the evil Steward will be their portion; and they who deſtroyed the Sheep, or neglected them, ſhall have their portion with Goats for ever and ever in everlaſting burnings, in which it is impoſſible for a man to dwell.

Can any thing be beyond this? beyond damnation? Surely a man would think, not: And yet I remember a ſevere ſaying of S. *Gregory*, *Scire debent Prelati, quod tot mortibus digni ſunt, quot perditionis exempla ad ſubditos extenderunt*; One damnation is not enough for an evil Shepherd; but for every Soul who dies by his evil example or pernicious careleſneſs, he deſerves a new death, a new damnation. Let us therefore be wiſe and faithful, walk warily, and watch carefully, and rule diligently, and pray aſſiduouſly; for God is more propenſe to rewards then to puniſhments; and the good Steward that is wiſe and faithful in his diſpenſation, ſhall be greatly bleſſed: But how? *He ſhall be made ruler over the houſhold.* What is that? for he is ſo already. True; but he ſhall be much more; *Ex diſpenſatore faciet procuratorem*; God will treat him as *Joſeph* was treated by his Maſter; he was firſt a Steward, and then a Procurator, one that ruled his Goods without account, and without reſtraint: Our Miniſtry ſhall paſs into Empire, our Labour into Reſt, our Watchfulneſs into Fruition, and our Biſhoprick to a Kingdom. In the mean time our Biſhopricks are a great and weighty Care, and in a ſpiritual ſence our Dominion is founded in Grace, and our Rule is in the hearts of the people, and our Strengths are the Powers of the Holy Ghoſt, and the Weapons of our warfare are Spiritual; and the Eye of God watches over us curiouſly, to ſee if we watch over our Flocks by day and by night: And though the Primitive Church (as the the Eccleſiaſtick Hiſtories obſerve) when they depoſed a Biſhop from his Office, ever concealed his Crime, and made no Record of it; yet remember this, that God does and will call us to a ſtrict and ſevere account: Take heed that you may never hear that fearful Sentence, *I was hungry, and ye gave me no meat.* If you ſuffer Chriſts little ones to ſtarve, it will be required ſeverely at your hands: And know this, that the time will quickly come in which God ſhall ſay unto thee in the words of the Prophet, *Where is the Flock that was given thee, thy beautiful Flock? What wilt thou ſay when he ſhall viſit thee?* Jer. 13. 20, 21.

God of his mercy grant unto us all to be ſo faithful and ſo wiſe as to convert Souls, and to be ſo bleſſed and ſo aſſiſted, that we may give an account of our Charges with joy, to the glory of God, to the edification and ſecurity of our Flocks, and the ſalvation of our own Souls, in that day when the great Shepherd and Biſhop of our Souls ſhall come to Judgment, even our Lord and Saviour Jeſus Chriſt; To whom, with the Father and the Holy Ghoſt, be all Honour and Glory, Love and Obedience, now and for evermore, Amen.

FINIS.

Thurſday, May 9.

ORdered, That the Speaker do give the Reverend Father in God, the Lord Biſhop of *Down*, the Thanks of this Houſe for his yeſterdays pains; and that he deſire him to Print his Sermon.

John Keating, Cler. Parl.

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11 *die* Maii, 1661.

ORdered, That Sir *Theophilus Jones* Knight, *Marcus Trever* Eſq; Sir *William Domvile* Knight, His Majeſties Attorney General, and *Richard Kirle* Eſq; be and are hereby appointed a Committee to return Thanks unto the Lord Biſhop of *Down* for his Sermon Preached on *Wedneſday* laſt unto the Lords Juſtices, and Lords Spiritual and Temporal, whereunto the Houſe of Commons were invited; and that they deſire his Lordſhip from this Houſe to cauſe the ſame to be forthwith printed and publiſhed.

Copia Vera. Ex. per *Philip Ferneley*, Cler. Dom. Com.

A

SERMON

Preached at the Opening of the

PARLIAMENT

OF

IRELAND,

May 8. 1661.

Before the Right Honourable the Lords Juſtices, and the Lords Spiritual and Temporal, and the Commons.

BY

Jeremy Lord Biſhop of *Down* and *Connor*.

Salus in multitudine conſulentium.

LONDON,

Printed for R. *Royſton*, Bookſeller to the Kings moſt Excellent Majeſty. 1666.

To the Right Honourable

The Lords Spiritual and Temporal, and Commons of *Ireland* Aſſembled in

PARLIAMENT.

My Lords and Gentlemen,

I *Ought not to diſpute Your Commands for the printing my Sermon of* Obedience, *leſt my Sermon ſhould be* proteſtatio contra factum: *here I know my Example would be the beſt Uſe to this Doctrine, and I am ſure to find no inconveniency ſo great as that of Diſobedience; neither can I be confident that I am wiſe in any thing but when I obey; for then I have the Wiſdom of my Superior for my warrant, or my excuſe. I remember the ſaying of* Aurelius *the Emperor,* Æquius eſt me tot & talium amicorum conſilium, quam tot tales meam unius voluntatem ſequi. *I could eaſily have pretended excuſes; but that day I had taught others the contrary, and I would not ſhed that Chalice which my own hands had newly filled with Waters iſſuing from the Fountains of Salvation.*

My eyes are almoſt grown old with ſeeing the horrid miſchiefs which came from Rebellion and Diſobedience; and I would willingly now be bleſſed with obſervation of Peace and Righteouſneſs, Plenty and Religion, which do already, and I hope ſhall for ever, attend upon Obedience to the beſt KING *and the beſt* CHURCH *in the World. I ſee no objection againſt my hopes, but that which ought leaſt of all in this caſe to be pretended: Men pretend Conſcience againſt Obedience; expreſly againſt S.* Paul's *Doctrine, teaching us to* obey for conſcience ſake; *but to diſobey for Conſcience in a thing indifferent, is never to be found in the Books of our Religion.*

It is very hard when the Prince is forc'd to ſay to his rebellious Subject, as God did to his ſtubborn People, Quid faciam tibi? *I have tried all the ways I can to bring thee home, and what ſhall I now do unto thee? The Subject ſhould rather ſay,* Quid me vis facere? *What wilt thou have me to do? This Queſtion is the beſt end of Diſputations.* Corrumpitur atque diſſolvitur Imperantis officium, ſi quis ad id quod facere juſſus eſt, non ob-

ſequio debito, ſed conſilio non conſiderato reſpondeat, *ſaid one in* A. Gellius : *When a Subject is commanded to obey, and he diſputes, and ſays,* Nay, but the other is better ; *he is like a Servant that gives his Maſter neceſſary Counſel, when he requires of him a neceſſary Obedience.*: Utilius parere edicto quam efferre conſilium ; *he had better obey than give counſel, by how much it is better to be profitable than to be witty, to be full of goodneſs rather than full of talk and Argument.*

But all this is acknowledged true in ſtrong men, but not in the weak ; in vigorous, but not in tender Conſciences ; for Obedience is ſtrong Meat, and will not down with weak ſtomacks : As if in the World any thing were eaſier than to obey ; for we ſee that the food of Children is Milk and Laws ; the Breaſt-milk of their Nurſes and the Commands of their Parents is all that Food and Government by which they are kept from harm and hunger, and conducted to life and wiſdom. And therefore they that are weak Brethren, of all things in the World have the leaſt reaſon to pretend an excuſe for Diſobedience ; for nothing can ſecure them but the wiſdom of the Laws ; for they are like Children in minority, they cannot be truſted to their own conduct, and therefore muſt live at the publick charge, and the wiſdom of their Superiors is their guide and their ſecurity. And this was wiſely adviſed by S. Paul, Him that is weak in the Faith receive, but not to doubtful diſputations ; *that's not the way for him ; Children muſt not diſpute with their Fathers and their Maſters : If old men will diſpute, let them look to it ; that's meat for the ſtrong indeed, though it be not very nutritive : but the Laws and the Counſels, the Exhortations and the Doctrines of our Spiritual Rulers, are the meaſures by which God hath appointed Babes in Chriſt to become Men, and the weak to become ſtrong ; and they that are not to be received to doubtful diſputations, are to be received with the arms of Love, into the embraces of a certain and regular Obedience.*

But it would be conſidered, That Tenderneſs of Conſcience *is an equivocal term, and does not always ſignifie in a good ſenſe : For a Child is of tender fleſh ; but he whoſe foot is out of joint, or hath a bile in his arm, or hath ſtrained a ſinew, is much more tender.* The tenderneſs of age *is that weakneſs that is in the ignorant and the new beginners :* the tenderneſs of a bile, *that is ſoreneſs indeed rather than tenderneſs, is of the diſeaſed, the abuſed, and the miſ-perſwaded. The firſt indeed are to be tenderly dealt with, and have uſages accordingly ; but that is the ſame I have already told.; you muſt teach them, you muſt command them, you muſt guide them, you muſt chuſe for them, you muſt be their Guardians,*

dians, and they muſt comport themſelves accordingly. But for that tenderneſs of Conſcience *which is the* diſeaſe *and* ſoreneſs of Conſcience, *it muſt be cured by Anodynes and ſoft uſages, unleſs they prove ineffective, and that the Launcet be neceſſary. But there are amongſt us ſuch tender Stomacks that cannot endure Milk, but can very well digeſt Iron; Conſciences ſo tender, that a Ceremony is greatly offenſive, but Rebellion is not; a Surplice drives them away as a bird affrighted with a man of clouts, but their Conſciences can ſuffer them to deſpiſe Government, and ſpeak evil of Dignities, and curſe all that are not of their Opinion, and diſturb the Peace of Kingdoms, and commit Sacrilege, and account Schiſm the character of Saints. The true Tenderneſs of Conſcience is,* 1. *That which is impatient of a Sin.* 2. *It will not endure any thing that looks like it; And* 3. *It will not give offence. Now ſince all Sin is Diſobedience,* 1. *It will be rarely contingent that a man in a Chriſtian Commonwealth ſhall be tied to diſobey, to avoid* Sin; *and certain it is, if ſuch a caſe could happen, yet* 2. *nothing of our preſent Queſtion is ſo like a* Sin, *as when we refuſe to obey the Laws: To ſtand in a clean Veſtment is not ſo ill a ſight as to ſee men ſtand in ſeparation; and to kneel at the Communion is not ſo* like *Idolatry as* Rebellion *is to* Witchcraft. *And then* 3. *For the matter of* giving offences, *what ſcandal is greater than that which ſcandalizes the Laws? and who is ſo carefully to be obſerved, leſt he be offended, as the KING? And if that which offends the weak brother is to be avoided, much more that which offends the ſtrong: for this is certainly really criminal; but for the other, it is much odds but it is miſtaken: And when the caſe is ſo put, between the obedient and the diſobedient, which ſhall be offended, and one will, I ſuppoſe there is no queſtion but the Laws will take more care of Subjects than of Rebels, and not weaken them in their Duty, in compliance with thoſe that hate the Laws, and will not endure the Government.*

And after all this, in the conduct of Government what remedy can there be to thoſe that call themſelves Tender Conſciences? I ſhall not need to ſay that every man can eaſily pretend it; for we have ſeen the vileſt part of mankind, men that have done things ſo horrid, worſe than which the Sun never ſaw, yet pretend tender Conſciences againſt Eccleſiaſtical Laws: But I will ſuppoſe that they are really ſuch, that they in the ſimplicity of their hearts follow Abſolom, *and in weakneſs hide their heads in little Conventicles and places of ſeparation for a trifle; what would they have done for themſelves?*

If You make a Law of Order, and in the ſanction put a Clauſe

of favour for tender Conſciences, do not you invite every Subject to Diſobedience by impunity, and teach him how to make his own excuſe? Is not ſuch a Law, a Law without an obligation? May not every man chuſe whether he will obey or no? and if he pretends to diſobey out of Conſcience, is not he that diſobeys equally innocent with the obedient; altogether as juſt, as not having done any thing without leave; and yet much more Religious and Conſcientious? Quicunque vult *is but an ill preface to a Law; and it is a ſtrange obligation that makes no difference between him that obeys and him that refuſes to obey.*

But what courſe muſt be taken with Tender Conſciences? Shall the Execution of the Law be ſuſpended as to all ſuch perſons? That will be all one with the former: For if the Execution be commanded to be ſuſpended, then the obligation of the Law by command is taken away, and then it were better there were no Law made. And indeed that is the pretenſion, that is the ſecret of the buſineſs; they ſuppoſe the beſt way to prevent Diſobedience is to take away all Laws. It is a ſhort way indeed; there ſhall then be no Diſobedience; but at the ſame time there ſhall be no Government: but the Remedy is worſe than the Diſeaſe; and to take away all Wine and Strong Drink to prevent drunkenneſs, would not be half ſo great a folly.

I cannot therefore tell what to adviſe in this particular, but that every Spiritual Guide *ſhould conſider who are tender Conſciences, and who are weak Brethren, and uſe all the ways of Piety and Prudence to inſtruct and to inform them, that they may increaſe in Knowledg and Spiritual Underſtanding. But they that will be always learning, and never come to the knowledge of the Truth; they that will be Children of a hundred years old, and never come to years of Diſcretion, they are very unfit to guide others, and to be Curates of Souls: but they are moſt unfit to reprove the Laws, and ſpeak againſt the Wiſdom of a Nation, when it is confeſſed that they are ſo weak that they underſtand not the fundamental Liberty which Chriſt hath purchas'd for them, but are ſervants to a Scruple, and affrighted at a Circumſtance, and in bondage under an Indifferent Thing, and ſo much Idolaters of their Sect or Opinion, as to prefer it before all their own nobler Intereſts, and the Charity of their Brother, and the Peace of a whole Church and Nation.*

To You, my Lords and Gentlemen, I hope I may ſay as Marcus Curius *ſaid to a ſtubborn young man,* Non opus Vos habere cive qui parere neſciret; *the Kingdom hath no need of thoſe that know not how to obey. But as for them who have weak and tender*

der Conſciences, they are in the ſtate of Childhood and minority; but then you know that a Child is never happy by having his own humour; if you chuſe for him, and make him to uſe it, he hath but one thing to do; but if you put him to pleaſe himſelf, he is troubled with every thing, and ſatisfied with nothing. We find that all Chriſtian Churches kept this Rule; They kept themſelves and others cloſe to the Rule of Faith, and peaceably ſuffered one another to differ in Ceremonies, but ſuffered no difference amongſt their own; they gave Liberty to other Churches, *and gave Laws, and no Liberty,* to their own Subjects: *And at this day the Churches of* Geneva, France, Switzerland, Germany, Low-Countries, *tye all their people to their own Laws, but tye up no mans Conſcience; if he be not perſwaded as they are, let him charitably diſſent, and leave that Government, and adhere to his own Communion: If you be not of their mind, they will be ſerved by them that are; they will not trouble your Conſcience, and you ſhall not diſturb their Government. But when men think they cannot enjoy their Conſcience unleſs you give them good Livings, and if you prefer them not you afflict their Conſciences, they do but too evidently declare, that it is not their Conſciences but their Profits they would have ſecured. Now to theſe I have only this to ſay, That their Conſcience is to be enjoyed by the Meaſures of Gods Word, but the Rule for their Eſtates is the Laws of the Kingdom; and* I ſhew you yet a more excellent way; *Obedience is the beſt ſecurity for both, becauſe this is the beſt conſervatory of Charity and Truth and Peace.* Si vis brevi perfectus eſſe, eſto obediens etiam in minimis, *was the ſaying of a Saint; and the World uſes to look for Miracles from them whom they ſhall eſteem Saints: but I had rather ſee a man truly humble and obedient, than to ſee him raiſe a man from the dead, ſaid old* Pachomius.

But to conclude: If weak Brethren ſhall ſtill plead for Toleration and Compliance, I hope my Lords the Biſhops will conſider where it can do good, and do no harm; where they are permitted, and where themſelves are bound up by the Laws; and in all things where it is ſafe and holy, to labour to bring them eaſe and to give them remedy: but to think of removing the Diſeaſe by feeding the Humor, I confeſs it is a ſtrange Cure to our preſent Diſtempers. He that took clay and ſpittle to open the blind eyes, can make any thing be collyrium; *but he alone can do it. But whether any humane Power can bring good from ſo unlikely an Inſtrument, if any man deſires yet to be better informed, I deſire him, beſides the calling to mind the late ſad effects of Schiſm, to remember that no Church in* Chriſtendom *ever did it. It is neither*

the way of Peace nor Government, nor yet a proper Remedy for the cure of a weak Conſcience.

I ſhall therefore pray to God, That theſe men who ſeparate in ſimplicity may by Gods mercy be brought to underſtand their own Liberty, and that they may not for ever be Babes and Neophytes, *and wax old in trifles, and for ever ſtay at the entrances and outſides of Religion; but that they would paſs* in interiora domûs, *and ſeek after Peace and Righteouſneſs, Holineſs and Juſtice, the Love of God and Evangelical Perfections; and then they will underſtand how ill-adviſed they are who think Religion conſiſts in Zeal againſt Ceremonies, and ſpeaking evil of the Laws.*

My Lords and Gentlemen, what I ſaid in purſuance of publick Peace and private Duty, and ſome little incidences to both, I now humbly preſent to You, more to ſhew my own Obedience than to remind you of your Duty, which hitherto You have ſo well obſerved in Your amicable and ſweet concord of Councels and Affections, during this preſent Seſſion. I owe many Thanks to You, who heard me patiently, willingly, and kindly; I endeavoured to pleaſe God, and I find I did not diſpleaſe You: but he is the beſt hearer of a Sermon who firſt loves the Doctrine, and then practiſes it; and that You have hitherto done, very piouſly and very proſperouſly. I pray God continue to direct Your Counſels ſo that You in all things may pleaſe him, and in all things be bleſſed by him, that all Generations may call You bleſſed *Inſtruments of a laſting Peace, the Reſtorers of the old Paths, the Patrons of the Church, Friends of Religion, and Subjects fitted for Your Prince, who is Juſt up to the greateſt Example, and Merciful beyond all Examples; a Prince who hath been Nouriſhed, and Preſerved, and Reſtored, and Bleſſed by Miracles; a Prince whoſe Virtues and Fortunes are equally the greateſt.*

A SERMON

Preached at the opening of the

PARLIAMENT.

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1 Sam. 15. latter part of verſe 22.

Behold to obey is better than ſacrifice, and to hearken than the fat of Rams.

First part of ver. 23.

For Rebellion is as the ſin of Witchcraft, and Stubbornneſs is as Iniquity and Idolatry.

IN the World nothing is more eaſie than to ſay our Prayers, and to obey our Superiors; and yet in the World there is nothing to which we are ſo unwilling as to Prayer, and nothing ſeems ſo intolerable as Obedience: for men eſteem all Laws to be Fetters, and their Superiors are their Enemies: and when a command is given, we turn into all ſhapes of excuſe to eſcape from the impoſition: For either the authority is incompetent, or the Law it ſelf is *Statutum non bonum*, or it is impoſſible to be kept, or at leaſt very inconvenient, and we are to be reliev'd in equity; or there is a ſecret diſpenſation, and it does not bind in my particular caſe, or not now; or it is but the law of a man, and was made for a certain end; or it does not bind the conſcience, but 'twas only for Political regards; or, if the worſt happen, I will obey paſſively, and then I am innocent. Thus every man ſnuffs up the wind, like *the wild Aſſes in the Wilderneſs*, and thinks that Authority is an incroachment upon a mans birth-right; and in the mean time never conſiders that Chriſt took upon him our Nature that he might learn us obedience, and in that alſo make us become like unto God. In his Juſtice and his Mercy he was imitable before; but before the Incarnation of Chriſt we could not in paſſive graces imitate God who was impaſſible: but he was pleaſed at a great rate to ſet forward this duty; and when himſelf became obedient in the hardeſt point, *obediens uſque ad mortem*, and is now become to us *the Author and Finiſher of our Obedience*, as well as of *our Faith*, *admonetur omnis ætas fieri poſſe quod aliquando factum eſt*. We muſt needs confeſs it very poſſible to obey the

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ſevereſt of the Divine Laws, even to dye if God commands, becauſe it was already done by a man; and we muſt needs confeſs it excellent, becauſe it was done by God himſelf.

But this great Example is of univerſal influence in the whole matter of Obedience: For that I may ſpeak of that part of this Duty which can be uſeful, and concerns us; Men do not deny but they muſt obey in all Civil things, but in Religion they have a Supreme, *God only*, and Conſcience is his interpreter; and in effect every man muſt be the Judge whether he ſhall obey or no. Therefore it is that I ſay, the example of our Lord is the great determination of this inquiry: for he did obey and ſuffer, according to the commands of his Superiors under whoſe Government he was placed; he *gave his back to the ſmiters, and his cheeks to the nippers*; he kept the Orders of the Rulers, and the Cuſtoms of the Synagogues, the Law of *Moſes* and the Rites of the Temple; and by ſo doing *he fulfilled all righteouſneſs*. Chriſt made no diſtinctions in his Obedience, but obeyed God *in all things*, and thoſe that God ſet over him *in all things according to God*, and in things of Religion moſt of all; becauſe to obey was of it ſelf a great inſtance of Religion: and if ever Religion comes to be pretended againſt Obedience in any thing where our Superior can command, it is impoſture: For that is the purpoſe of my Text, *Obedience is better than Sacrifice*. Our own judgment, our own opinion is the Sacrifice ſeldom fit to be offered to God, but moſt commonly deſerving to be conſumed by fire: but take it at the beſt, it is not half ſo good as *Obedience*; for that was indeed Chriſt's *Sacrifice*, and (as *David* ſaid of *Goliah*'s ſword, *non eſt alter talis*) there is no other Sacrifice that can be half ſo good: and when *Abraham* had lifted up his ſacrificing knife to ſlay his Son, and ſo expreſſed his obedience, God would have no more; he had the Obedience, and he cared not for the Sacrifice.

By Sacrifice here then is meant the external and contingent actions of Religion; by Obedience is meant ſubmiſſion to Authority, and obſerving the command. Obedience is a not chuſing our Duty, a not diſputing with our Betters, not to argue, not to delay, not to murmur; it is not this, but it is much better; for it is *Love*, and *Simplicity*, and *Humility*, and *Uſefulneſs*, and I think theſe do *reductively* contain all that is excellent in the whole conjugation of Chriſtian Graces.

My Text is a perfect Propoſition, and hath no ſpecial remark in the words of it; but is only a great repreſentation of the moſt uſeful Truth to all Kingdoms and Parliaments, and Councels and Authorities in the whole world: It is your Charter, and the Sanction of your Authority, and the Stabiliment of your Peace, and the Honour of your Laws, and the great defence of your Religion, and the building up, and the guarding of the Kings Throne. It is that by which all the Societies in Heaven and Earth are firm: without this you cannot have a Village proſperous, or a Ship arrive in Harbour: It is that which God hath bound upon us by hope and fear, by wrath and conſcience, by duty and neceſſity. Obedience is the formality of all Vertues, and every ſin is Diſobedience: There can no greater thing be ſaid, unleſs you pleaſe to add, that we never read that the earth opened and ſwallowed up any man alive, but a company of rebellious diſobedient people, who roſe up againſt *Moſes* and *Aaron*, the Prince of the People, and the Prieſt of God. For Obedience is the moſt neceſſary thing in the world, and *corruptio optimi eſt peſſima*: Diſobedience is the greateſt evil in the world, and that alone which can deſtroy it.

Nullum malum majus aut infeliciter ferocium quam inobedientia. Seneca.

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My Text is inſtanced in the matter of Obedience to God; but yet the caſe is ſo, that though I ſhall in the firſt place diſcourſe of our Obedience to man, I ſhall not ſet one foot aſide from the main intention of it; becauſe Obedience to our Superiors is *really*, and is *accounted* to be Obedience to God, for they are ſent by God, they are his Vicegerents, his Miniſters, and his Embaſſadors. *Apoſtolus cujuſque eſt quiſque*, ſay the Jews, Every mans Apoſtle is himſelf; and *he that heareth or deſpiſeth you*, ſaid Chriſt, *heareth or deſpiſeth me*: And the reaſon is very evident, becauſe it is not to be expected that God ſhould ſpeak to us by himſelf, but ſometimes by Angels, ſometimes by Prophets, once by his Son, and alwaies by his Servants.

Now I deſire two things to be obſerved.

Firſt, We may as well perceive that God ſpeaks to us when he uſes the miniſtry of men as when he uſes the miniſtry of Angels: one is as much declared and as certain as the other. And if it be ſaid, a man may pretend to come from God, and yet deliver nothing but his own errand; that is no ſtrange thing: but remember alſo that S. *Paul* puts this ſuppoſition in the caſe of an Angel, [*If an Angel preach any other Goſpel*;] and we know that many Angels come like Angels of light, who yet teach nothing but the waies of Darkneſs. So that we are ſtill as much bound to obey our Superior as to obey an Angel: a man is *paulò minor angelis*, a little lower than the Angels; but we are much lower than the King. Conſider then with what fear and love we ſhould receive an Angel, and ſo let us receive all thoſe whom God hath ſent to us, and ſet over us; for they are no leſs: leſs indeed in their Perſons, but not in their Authorities. Nay the caſe is nearer yet; for we are not only bound to receive God's Deputies as God's Angel, but as God himſelf: For it is the power of God in the hand of a man, and *he that reſiſts, reſiſts God's Ordinance*. And I pray remember, that there is not only no power greater than God's, but there is no other; for all Power is his. The conſequent of this is plain enough; I need ſay no more of it: It is all one to us who commands, God, or God's Vicegerent. This was the firſt thing to be obſerved.

Secondly, there can be but two things in the world required to make Obedience neceſſary, the greatneſs of the Authority, and the worthineſs of the Thing. In the firſt you ſee the caſe can have no difference, becauſe the thing it ſelf is but one: There is but one Authority in the world, and that is God's: as there is but one Sun whoſe light is diffuſed into all Kingdoms. But is there not great difference in the Thing commanded? Yes certainly, there is ſome; but nothing to warrant diſobedience: for whatever the thing be, it may be commanded by man, if it be not countermanded by God. For,

1. *It is not required that every thing commanded ſhould of it ſelf be neceſſary*; for God himſelf oftentimes commands things which have in them no other excellency than that of Obedience. What made *Abraham* the friend of God? and what made his offer to kill his Son to be ſo pleaſing to God? It had been naturally no very great good to cut the throat of a little child; but only that it was Obedience. What excellency was there in the journeys of the Patriarchs from *Meſopotamia* to *Syria*, from the Land of *Canaan* into *Ægypt*? and what thanks could the ſons of *Iſrael* deſerve that they ſate ſtill upon the ſeventh day of the week? and how can a man be dearer unto God by keeping of a Feaſt, or building of a Booth, or going to *Jeruſalem*, or cutting off the foreſkin of a Boy, or waſhing their hands and garments in fair water?

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There was nothing in these things but the Obedience. And when our blessed Lord himself came to his Servant to take of him the Baptism of Repentance, alas he could take nothing but the water and the ceremony: for, as *Tertullian* observes, he was *nullius pœnitentiæ debitor*, he was indeed *a just person and needed no repentance*; but even so it *became him to fulfil all righteousness*: but yet even *then* it was that the Holy Spirit did descend upon his holy head, and crowned that Obedience, though it were but a Ceremony. *Obedience*, you see, *may be necessary, when the Law is not so*: For in these cases, God's Son, and God's Servants did obey in things which were made good only by the Commandment: and if we do so in the Instances of humane Laws, there is nothing to be said against it, but that what was not of it self necessary, is made so by the Authority of the Commander and the force of the Commandment: But there is more in it than so. For,

2. We pretend to be willing to obey even in things *naturally not necessary*, if a divine command does interpose; but if it be only a commandment of man, and the thing be not necessary of it self, then we desire to be excused. But will we do nothing else? We our selves will do many things that God hath not commanded, and may not our Superiors command us in many cases to do what we may lawfully do without a commandment? Can we become a Law unto our selves, and cannot the word and power of our Superiors also become a Law unto us? hath God given more to a private than to a publick hand? But consider the ill consequents of this fond opinion. Are all the practices of *Geneva* or *Scotland* recorded in the word of God? are the triffling Ceremonies of their publick Penance recorded in the four Gospels? are all the rules of decency, and all *things that are of good report*, and all the measures of Prudence, and the laws of Peace and War, and the Customs of the Churches of God, and the lines of publick honesty, are all these described to us by the Laws of God? If they be, let us see and read them, that we may have an end to all questions and minute cases of Conscience: but if they be not, and yet by the Word of God these are bound upon us in general, and no otherwise; then it follows that the particulars of all these, which *may be* infinite, and *are* innumerable, yet may be the matter of humane Laws; and then are bound upon us by the power of God put into the hands of man. The consequent is this, that whatsoever is commanded by our Superiors according to the will of God, or whatsoever is not against it, is of necessity to be obeyed.

3. But what if our Princes or our Prelates command things against the Word of God? what then? Why nothing then, but that we must obey God and not man; there's no dispute of that. But what then again? Why therefore sayes the Papist I will not obey the Protestant Kings, because against the Word of God they command me to come to Church where Heresie is preached; and I will not acknowledge the Bishops, saith the Presbyterian, because they are against the Discipline and Scepter of Jesus Christ; and the Independent hates Parochial meetings, and is wholly for a gathered Church, and supposes this to be the practice Apostolical; and I will not bring my Child to Baptism, (saith the Anabaptist) because God calls none but Believers to that Sacrament; and I will acknowledge no Clergy, no Lord, no Master, saith the Quaker, because Christ commands us to *call no man Master on the earth*, and *be not called of men Rabbi*. And if you call upon these men to obey the Authority God had set over them, they tell you with one voice, with all

all their hearts, as far as the Word of God will give them leave; but God is to be obeyed, and not man: and therefore if you put the Laws in execution againſt them, they will obey you paſſively, becauſe you are ſtronger, and ſo long as they know it they will not ſtir againſt you; but they in the mean time are little leſs than Martyrs, and you no better than Perſecutors.

What ſhall we do now? for here is evidently a great heap of diſorder: they all confeſs that Authority muſt be obeyed, but when you come to the tryal, none of them all will do it, and they think they are not bound: but becauſe their Opinions being contrary cannot all be right, and it may be none of them are, it is certain that all this while Authority is infinitely wronged and prejudiced amongſt them, when all phantaſtick Opinions ſhall be accounted a ſufficient reaſon to deſpiſe it. I hope the Presbyterian will join with the Proteſtant, and ſay that the Papiſt, and the Socinian, and the Independent, and the Anabaptiſt, and the Quaker are guilty of Rebellion and Diſobedience, for all their pretence of the Word of God to be on their ſide: and I am more ſure that all theſe will join with the Proteſtant, and ſay that the Presbyterian hath no reaſon to diſobey Authority upon pretence of their new Government, concerning which they do but *dream dreams*, when they think *they ſee viſions*. Certain it is that the biggeſt part of diſſenters in the whole world are criminally diſobedient; and it is a thouſand to one but that Authority is in the right againſt them, and ought to be obeyed. It remains now in the next place, that we enquire what Authority is to do in this caſe, and what theſe Sectaries and Recuſants are to do; for theſe are two things worth enquiry.

1. Concerning Authority: All diſagreeing perſons, to cover their foul ſhame of Rebellion or Diſobedience, pretend Conſcience for their Judge, and the Scripture for their Law: Now if theſe men think that by this means they proceed ſafely, upon the ſame ground the Superior may do what he thinks to be his duty, and be at leaſt as ſafe as they. If the Rebellious Subject can think that by God's Law he ought not to obey; the Prince may at the ſame time think that by God's Law he ought to puniſh him: and it is as certain that he is juſtly puniſhed, as he thinks it certain he reaſonably diſobeys. Or is the Conſcience of the Superior bound to relax his Laws if the Inferior tells him ſo? Can the Prince give Laws to the peoples will, and can the people give meaſures to the Princes underſtanding? If any one of the people can preſcribe or make it neceſſary to change the Law, then every one can; and by this time every new Opinion will introduce a new Law, and that Law ſhall be obeyed by him only that hath a mind to it, and that will be a ſtrange Law that binds a man only to do his own pleaſure. But becauſe the King's Conſcience is to him as ſure a Rule as the Conſcience of any diſobedient Subject can be to himſelf, the Prince is as much bound to do his duty in Government, as the other can be to follow his Conſcience in diſagreeing; and the conſequent will be, that whether the Subject be right or wrong in the diſputation, it is certain he hath the juſt reward of Diſobedience in the concluſion. If one mans Conſcience can be the meaſure of another mans action, why ſhall not the Princes Conſcience be the Subjects meaſure? but if it cannot, then the Prince is not to depart from his own Conſcience, but proceed according to the Laws which he judges juſt and reaſonable.

2. The Superior is tied by the Laws of Chriſtian Charity ſo far to bend

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bend in the miniſtration of his Laws, as to pity the invincible Ignorance and Weakneſs of his abuſed people, *qui devoratur à malis Paſtoribus* (as *S. Hierom*'s expreſſion is) that are devour'd by their evil Shepherds: but this is to laſt no longer than till the Ignorance can be cured, and the man be taught his duty; for whatſoever comes after this looks ſo like Obſtinacy, that no Laws in the world judge it to be any thing elſe. And then ſecondly, this alſo is to be underſtood to be the duty of Superiors only in matters of mere Opinion, not relating to Practice. For no mans Opinion muſt be ſuffer'd to do miſchief, to diſturb the peace, to diſhonour the Government: not only becauſe every diſagreeing perſon can to ſerve his end pretend his Conſcience, and ſo claim impunity for his Villany; but alſo becauſe thoſe things which concern the good of mankind, and the Peace of Kingdoms are ſo plainly taught, that no man who thinks himſelf ſo wiſe as to be fit to oppoſe Authority, can be ſo fooliſh as in theſe things not to know his duty. In other things, if the Opinion does neither bite nor ſcratch, if it dwells at home in the houſe of Underſtanding, and wanders not into the out-houſes of Paſſion and popular Orations, the Superior impoſes no Laws, and exacts no Obedience, and deſtroyes no Liberty, and gives no Reſtraint: This is the part of Authority.

2. The next enquiry is, What muſt the diſ-agreeing Subject do when he ſuppoſes the Superiors command is againſt the Law of God? I anſwer that if he thinks ſo, and thinks true, he muſt not obey his Superior in that: but becauſe moſt men that think ſo, think amiſs, there are many particulars fit by ſuch perſons to be conſidered.

1. Let ſuch men think charitably of others, and that all are not fools or mad-men who are not of the ſame Opinion with themſelves or their own little party. 2. Let him think himſelf as fallible and ſubject to miſtake as other men are. 3. But let him by no means think that every Opinion of his is an Inſpiration from God; for that is the pride and madneſs of a pretended Religion: ſuch a man is to be cured by Phyſick; for he could not enter into that perſwaſion by Reaſon or Experience, and therefore it muſt enter into him by folly or the anger of God. 4. From hence it will naturally follow, that he ought to think his Opinion to be uncertain, and that he ought not to behave himſelf like the man that is too confident; but becauſe his Obedience is Duty, and his Duty certain, he will find it more wiſe and ſafe and holy to leave that which is diſputable, and purſue that which is demonſtrable; to change his uncertain Opinion for his certain Duty: For it is twenty to one but he is deceived in his Opinion; but if he be, it is certain that whatſoever his Conſcience be, yet in his ſeparation from Authority he is a ſinner.

2. Every man who by his Opinion is engaged againſt Authority, ſhould do well to ſtudy his doubtful Opinion leſs, and Humility and Obedience more. But you ſay, that this concerns not me, for my diſagreeing is not in a doubtful matter, but I am ſure I am in the right; there are no *ifs* and *ands* in my caſe. Well it may be ſo: but were it not better that you did doubt? *A wiſe man feareth* (ſaith *Solomon*) *and departeth from evil; but a fool rageth and is confident*: and the difference between a Learned man and a Novice is this, that the young fellow cryeth out, I am ſure it is ſo; the better learned anſwers, ἴσως καὶ τὸ τάχα, poſſibly it may, and peradventure it is ſo, but I pray enquire: and he is the beſt *Diviner*, μάλιστα θεὸς ὅστις εἰκάζῃ καλῶς, he is the beſt Judge that conjectures beſt, not he that is moſt confident; for, as *Xenophanes* ſaid wiſely, *Man does but conjecture, but God only knows*; and it is no diſparage-

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ment to a wiſe man to learn, and by ſuſpecting the fallibility of things and his own aptneſs to miſtake, to walk prudently and ſafely, with an eye to God, and an ear open to his Superior. Some men are drunk with Phancy, and mad with Opinion: Who believe more ſtrongly than boyes and women? who are ſo hard to be perſwaded as fools? and who ſo readily ſuſpect their Teachers as they who are governed by chance, and know not the intrinſick meaſures of good and evil? *Qui pauca conſiderat de facili pronunciat*; it is a little learning and not enough that makes men conclude haſtily, and clap faſt hold on the Concluſion before they have well weighed the Premiſes: but Experience and Humility would teach us Modeſty and Fear.

3. In all diſputes he that obeys his Superior can never be a *Heretick in the eſtimate of Law*, and he can never be a *Schiſmatick in the point of Conſcience*; ſo that he certainly avoids one great death, and very probably the other. *Res judicata pro veritate accipitur*, ſaith the Law; if the Judge have given ſentence, that ſentence is ſuppoſed a truth: and *Caſſidor* ſaid according to the ſentence of the Law, *Nimis iniquum eſt ut ille patiatur diſpendium, qui imperium fecit alienum.* Our Obedience ſecures us from the imputation of evil, and Error does but ſeldom go in company with Obedience: But however there is this advantage to be gotten by Obedience; that he who prefers the ſentence of the Law before his own Opinion does do an act of great Humility, and exerciſes the grace of Modeſty, and takes the beſt way to ſecure his Conſcience and the publick Peace, and pleaſes the Government which he is bound to pleaſe, and purſues the excellencies of Unity, and promotes Charity and Godly Love: whereas on the other ſide, he that goes by himſelf apart from his Superior, is alwayes materially a Schiſmatick, and is more likely to be deceived by his own Singularity and Prejudice and Weakneſs, than by following the Guides God hath ſet over him: And if he loſes Truth, certainly he will get nothing elſe: for by ſo doing we loſe our Peace too, and give publick offence, and arm Authority againſt us, and are ſcandalous in Law, and pull evil upon our heads; and all this for a proud Singularity, or a trifling Opinion, in which we are not ſo likely to be deceived, if we truſt our ſelves leſs, and the publick more. *In omnibus falli poſſum, in obedientia non poſſum*, ſaid S. *Tereſa*, I can in every thing elſe, but in Obedience I can never be deceived. And it is very remarkable in my Text, that *Rebellion* or *Diſobedience* is compared to *the ſin of witchcraft.* Indeed it ſeems ſtrange, for the meaning of it is not only that a Rebel is as much hated by God as a Witch, but it means that the ſins are alike in their very natures: *quaſi peccatum divinationis* (ſaith the Vulgar Latine) they that diſobey Authority, truſting in their own Opinions, are but like Witches or Diviners; that is, they are led by an evil ſpirit; pride and a lying and deceiving ſpirit is their Teacher, and their anſwers are ſeldom true; for though they pretend the Truth of God for their Diſobedience, yet they *fall into the deception of the Devil*, and that's the end of their ſoothſaying. And let me add this, That when a man diſtruſts his Superior and truſts himſelf, if he miſſes Truth, it will be greatly imputed to him; he ſhall feel the evil of his error and the ſhame of his pride, the reproach of his folly and the puniſhment of his diſobedience, the diſhonour of Singularity, and the reſtleſneſs of Schiſm, and the ſcorn of the multitude: but on the other ſide, if he obey Authority, and yet be deceived, he is greatly excuſed, he erred on the ſafer ſide, he is defended by the hands of many vertues, and gets peace and love of the Congregation.

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You ſee the bleſſings of Obedience, even in the queſtions and matters of Religion: but I have ſomething more to ſay, and it is not only of great uſe to appeaſe the tumultuary diſputations and arguings of Religion which have lately diſturbed theſe Nations, but is proper to be ſpoken to, and to be reduced to practice by this Honourable and High Court of Parliament.

That which I am to ſay is this; You have no other way of Peace, no better way to appeaſe and quiet the Quarrels in Religion which have been too long among us, but by reducing all men to Obedience, and all queſtions to the meaſures of the Laws: For they on both ſides pretend Scripture, but one ſide only can pretend to the Laws: and they that do admit no Authority above their own to expound Scripture, cannot deny but Kings and Parliaments are the makers and proper expounders of our Laws; and if ever you mean to have *Truth and Peace kiſs each other*, let no man diſpute againſt your Laws. For did not our bleſſed Saviour ſay, that an Oath is the end of all queſtions, and after depoſitions are taken, all Judges go to ſentence? What Oaths are to private queſtions, that Laws are to publick. And if it be ſaid that Laws may be miſtaken; it is true, but may not an Oath alſo be a Perjury? and yet becauſe in humane affairs we have no greater certainty, and greater than God gives we may not look for, let the Laws be the laſt determination; and in wiſe and religious Governments no diſputation is to go beyond them.

2. But this is not only true in Religious prudence and plain neceſſity, but this is the way that God hath appointed, and that he hath bleſſed, and that he hath intended to be the means of ending all queſtions. This we learn from S. *Paul, I exhort that firſt of all Prayers, and Supplications, and Interceſſions, and giving of Thanks be made for all men: for Kings & for all that are in Authority*: For all; for Parliaments and for Councils, for Biſhops and for Magiſtrates: it is for all, and for Kings above all. Well, to what purpoſe is all this? *that we may lead a quiet and peaceable life in all godlineſs and honeſty*. Mark that: Kings and all that are in Authority are by God appointed to be the means of obtaining unity and peace in godlineſs, ἐν εὐσεβείαις, in all the true and godly worſhipings of God; no Unity in Religion without Kings and Biſhops, and thoſe that are in Authority.

1 Tim. 2. 1.

3. And indeed becauſe this is God's way of ending our Controverſies, the matter of Authority is highly to be regarded. If you ſuffer the Authority of the King to be leſſened, to be ſcrupled, to be denied in Eccleſiaſtical affairs, you have no way left to ſilence the tongues and hands of gainſaying people. But ſo it is, the Kings Authority is appointed and enabled by God to end our queſtions of Religion: *Divinatio in labiis Regis* (ſaith *Solomon*) *in judicio non errabit os ejus*, Divination and a wiſe ſentence is in the lips of the King, and his mouth ſhall not erre in judgment. In all Scripture there is not ſo much for the Popes infallibility, but by this it appears there is divinity in the Kings ſentence: for God gives to Kings, who are his Vicegerents, a peculiar ſpirit. And when *Juſtinian* had out of the ſenſe of *Julian* the Lawyer obſerved that there were many caſes for which Law made no proviſion, he adds, *If any ſuch ſhall happen, Auguſtum imploretur remedium*, run to the King for remedy; *for therefore God hath ſet the Imperial fortune over humane affairs, ut poſſit omnia quæ noviter contingunt & emendare & componere, & modis ac regulis competentibus tradere*, that the King may amend and rule and compoſe every new ariſing queſtion. And it is not to be de-

Prov. 16. 10.

L. 8. cod. de veteri jure enucleando.

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deſpiſed, but is a great indication of this Truth, that the Anſwers of the Roman Princes and Judges recorded in the Civil Law are ſuch that all Nations of the world do approve them, and are a great teſtimony how the ſentences of Kings ought to be valued, even in matters of Religion, and queſtions of greateſt doubt. *Bona conſcientia Scyphus eſt Joſephi*, ſaid the old *Abbot* of *Kells*; a good Conſcience is like *Joſeph*'s Cup, in which our Lord the King divines. And ſince God hath bleſſed us with ſo good, ſo juſt, ſo religious and ſo wiſe a Prince, let the ſentence of his Laws be our laſt reſort, and no queſtions be permitted after his judgment and legal determination. For Wiſdom ſaith, *By me Princes rule, by me they decree juſtice*: and therefore the ſpirit of the King is a divine eminency, and is as the ſpirit of the moſt High God.

Petrus Cellenſis lib. de Conſcientia.

4. Let no man be too buſie in diſputing the laws of his Superiors, for a man by that ſeldom gets good to himſelf, but ſeldom miſſes to do miſchief unto others: μὴ ἔριζε γονεῦσιν κἂν δίκαια λέγῃς, ſaid one in *Laertius*. Will a Son contend with his Father? that's not decent, though the ſon ſpeak that which is right: he may poſſibly ſay well enough, but he does do very ill; not only becauſe he does not pay his duty and reverential fear, but becauſe it is in it ſelf very often unreaſonable to diſpute concerning the command of our Superior, whether it be good or no; for the very commandment can make it not only good, but a neceſſary good. *It ſeemed good to the Holy Ghoſt and to us to lay on you no greater burden than theſe neceſſary things*, ſaid the Council of *Jeruſalem*: and yet theſe things were not neceſſary, but as they were commanded: to abſtain from a ſtrangled hen or a bloody pudding could not of themſelves be neceſſary; but the commandment came, authority did interpoſe, and then they were made ſo.

5. But then beſides the advantages both of the Spirit, and the authority of Kings in matter of queſtion, the Laws and Decrees of a National Church ought upon the account of their own advantages be eſteemed as a final ſentence in all things diſputed. The thing is a plain command, *Hebrews* 13. 7. *Remember them which have the Rule over you, who have ſpoken unto you the word of God*: this tells what Rulers he means; Rulers Eccleſiaſtical: and what of them? *whoſe faith follow*; they muſt *præire in articulis*; they are not Maſters of your Faith, but Guides of it: and *they that ſit in Moſes chair* muſt be heard and obeyed, ſaid our bleſſed Saviour. Theſe words were not ſaid for nothing; and they were nothing if their authority were nothing.

For between the laws of a Church and the opinion of a Subject the compariſon is the ſame as between a publick ſpirit and a private. The publick is far the better, the daughter of God, and the mother of a bleſſing, and alwayes dwels in light. The publick ſpirit hath already paſſed the tryal, it hath been *ſubjected to the Prophets*, tryed and ſearched and approved; the private is yet to be examined. The publick ſpirit is uniform and apt to be followed; the private is various and multiform as chance, and no man can follow him that hath it: for if he follows one, he is reproved by a thouſand; and if he changes he may get a ſhame, but no truth; and he can never reſt but in the arms and conduct of his Superior. When *Aaron* and *Miriam* murmured againſt *Moſes*, God told them they were Prophets of an inferior rank than *Moſes* was; God communicated himſelf to them in dreams and viſions; but the *Ruach hakkodeſh*, the publick ſpirit of *Moſes* their Prince, that was higher: and what then? *wherefore then* (God ſaid) *were ye not afraid to ſpeak againſt my ſervant Moſes*? plainly teaching us, that where there

רוח הקודש Num. 12. 6, 7, 8

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is a more excellent ſpirit, they that have a ſpirit leſs excellent ought to be afraid to ſpeak againſt it. And this is the full caſe of the private and publick ſpirit; that is, of a Subject ſpeaking againſt the Spirit and the Laws of the Church. In Heaven, and in the air, and in all the regions of Spirits, the Spirit of a lower Order dares not ſpeak againſt the Spirit of an higher; and therefore for a private Spirit to oppoſe the publick, is a diſorder greater than is in Hell it ſelf.

To conclude this point; Let us conſider whether it were not an intolerable miſchief if the Judges ſhould give ſentence in cauſes of inſtance by the meaſures of their own fancy, and not by the Laws; who would endure them? and yet why may they not do that as well as any Eccleſiaſtick perſon preach Religion, not which the Laws allow, but what is taught him by his own private Opinion? but he that hath the Laws on his ſide, hath ever ſomething of true Religion to warrant him, and can never want a great meaſure of juſtification: νόμοι καὶ ἔθη the Laws and the Cuſtoms of the Country are the reſults of wiſe Counſels or long experience; they ever comply with Peace and publick benefit: and nothing of this can be ſaid of private Religions; for they break the Peace and trouble the Conſcience, and undoe Government, and deſpiſe the Laws, and offend Princes, and diſhonour the wiſdom of Parliaments, and deſtroy Obedience.

paſſive obedience is a mockery.

Well, but in the laſt place, but if we cannot do what the Laws command, we will ſuffer what they impoſe; and then all is well again. But firſt, who ever did ſo that could help it? And ſecondly, this talking of paſſive Obedience is but a mockery; for what man did ever ſay the Laws were not good, but he alſo ſaid the Puniſhment was unjuſt? And thirdly, which of all the Recuſants did not endeavour to get ground upon the Laws, and ſecretly or openly aſperſe the Authority that put him to pain for doing that which he calls his duty? and can any man boaſt of his paſſive Obedience that calls it Perſecution? he may think to pleaſe himſelf, but he neither does or ſayes any thing that is for the reputation of the Laws: Such men are like them that ſail in a ſtorm; they may poſſibly be thrown into a Harbour, but they are very ſick all the way.

But after all this I have one thing to obſerve to ſuch perſons, That ſuch a paſſive Obedience as this does not acquit a man before God; and he that ſuffers what the Law inflicts is not diſcharged in the Court of Conſcience, but there is ſtill a ſinner and a debter: For *the Law is not made for the righteous, but for ſinners*; that is, the puniſhment appointed by the Law falls on *him only* that hath ſinned: but an offending ſubject cannot *with the fruit of his body pay for the ſin of his Soul*: when he does evil he muſt ſuffer evil; but if he does not repent beſides, a worſe thing will happen to him; for we are not tyed to obey only for wrath but alſo for Conſcience. *Paſſive Obedience* is only the correſpondent of *wrath*, but it is the *active Obedience* that is required by *Conſcience*; and whatever the Subject ſuffers for his own fault, it matters nothing as to his Duty, but this alſo God will exact at the hands of every man that is placed under Authority.

I have now told you the ſum of what I had to ſay concerning Obedience to Laws and to your own Government, and it will be to little purpoſe to make Laws in matter of Religion, or in any thing elſe, if the end of it be, that every man ſhall chuſe whether he will obey or no: and if it be queſtioned whether you be deceived or no, though the ſuffering ſuch a queſtion is a great diminution to your Authority, yet it is infi-

infinitely more probable that you are in the right than that the diſobedient Subject is; becauſe you are conducted with a publick ſpirit, you have a ſpecial title and peculiar portions of the promiſe of Gods aſſiſtance, you have all the helps of Counſel and the advantages of deliberation, you have the Scriptures and the Laws, you are as much concerned to judge according to truth as any man, you have the principal of all capacities and ſtates of men to aſſiſt your Conſultations, you are the moſt concerned for Peace, and to pleaſe God alſo is your biggeſt intereſt: and therefore it cannot be denied to be the moſt reaſonable thing in the world which is ſet down in the Law, *Præſumptio eſt pro authoritate imponentis*, the preſumption of truth ought to be on your ſide; and ſince this is the moſt likely way for Truth, and the moſt certain way for Peace, you are to inſiſt in this, and it is not poſſible to find a better.

I have another part or ſenſe of my Text yet to handle; but becauſe I have no more time of mine own, and I will not take any of yours, I ſhall only do it in a ſhort Exhortation to this moſt Honourable Auditory, and ſo conclude.

God hath put a Royal Mantle, and faſtned it with a Golden Claſp, upon the ſhoulder of the KING, and he hath given you the Judges Robe; the King holds the Scepter, and he hath now permitted you to touch the golden Ball, and to take it a while into your handling, and make Obedience to your Laws to be Duty and Religion: but then remember that the firſt in every kind is to be the meaſure of the reſt; you cannot reaſonably expect that the Subjects ſhould obey you, unleſs you obey God. I do not ſpeak this only in relation to your perſonal duty; though in that alſo it would be conſidered, that all the Biſhops and Miniſters of Religion are bound to teach the ſame Doctrines by their Lives as they do by their Sermons; and what we are to do in the matters of Doctrine, you are alſo to do in matter of Laws; what is reaſonable for the advantages of Religion, is alſo the beſt Method for the advantages of *Government*; we muſt preach by our good example, and you muſt govern by it; and your good example in obſerving the Laws of Religion will ſtrangely endear them to the affections of the people. But I ſhall rather ſpeak to you as you are in a capacity of Union and of Government; for as now you have a new Power, ſo there is incumbent upon you a ſpecial Duty.

1. Take care that all your Power and your Counſels be employed in doing honour and advantages to Piety and Holineſs. Then you obey God in your publick capacity, when by holy Laws and wiſe Adminiſtrations you take care that all the Land be an obedient and a religious people. For then you are Princely Rulers indeed when you take care of the Salvation of a whole Nation. *Nihil aliud eſt imperium niſi cura ſalutis alienæ*, ſaid *Ammianus*; Government is nothing but a care that all men be ſaved. And therefore take care that men do not deſtroy their Souls by the abominations of an evil life: ſee that God be obeyed, take care that the breach of the Laws of God may not be unpuniſhed. The beſt way to make men to be good Subjects to the King is to make them good Servants of God. Suffer not Drunkenneſs to paſs with impunity, let Luſt find a publick ſhame: let the Sons of the Nobility and Gentry no more dare to diſhonour God than the meaneſt of the people ſhall: let baſeneſs be baſely eſteemed; that is, put ſuch Characters of Shame upon diſhonourable Crimes, that it be eſteemed more againſt the honour of a Gentleman to be drunk than to be kicked, more ſhame to fornicate than to be caned: and for honours ſake and the reputation of Chriſtianity, take ſome courſe that the moſt unworthy ſins of the world

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have not reputation added to them by being the practice of Gentlemen and persons of good birth and fortunes. Let not them who should be examples of Holiness have an impunity and a licence to provoke God to anger; lest it be said that in *Ireland* it is not lawful for any man to sin, unless he be a person of quality. *Optimus est reipublicæ status, ubi nihil deest nisi licentia pereundi*; In a common-wealth that's the best state of things, where every thing can be had but a leave to sin, a licence to be undone.

Seneca.

2. As God is thus to be obeyed, and you are to take care that he be, so God also must be honoured, by paying that reverence and religious obedience which is due to those persons whom he hath been pleased to honour, by admitting them to the dispensation of *his blessings*, and the ministeries of *your Religion*. For certain it is, this is a right way of giving honour and obedience to God. The Church is in some very peculiar manner the *portion* and the *called* and the *care* of God; and it will concern you in pursuance of your obedience to God, to take care that they in whose hands Religion is to be ministred and conducted, be not discouraged. For what your Judges are to the ministry of Laws, that your Bishops are in the ministeries of Religion; and it concerns you that the hands of neither of them be made weak: and so long as you make Religion your care, and Holiness your measure, you will not think that Authority is the more to be despised because it is in the hands of the Church, or that it is a sin to *speak evil of dignities*, unless they be Ecclesiastical; but that they may be reviled, and that though nothing is baser then for a man to be a Thief, yet Sacrilege is no dishonour; and indeed to be an Oppressor is a great and crying sin, yet to oppress the Church, to diminish her rents, to make her beggerly and contemptible, that's no offence; and that though it is not lawful *to despise Government*, yet if it be Church-government, that then the case is altered. Take heed of that, for then God is dishonoured, when any thing is the more despised by how much it relates nearer unto God. No Religion ever did despise their chiefest Ministers; and the Christian Religion gives them the greatest honour. For honourable Priesthood is like a shower from heaven, it causes blessings every where: but a pitiful, a disheartned, a discouraged Clergy, waters the ground with a water-pot, here and there a little good, and for a little while; but every evil man can destroy all that work whenever he pleases. Take heed; in the world there is not a greater misery can happen to any man, then to be an enemy to God's Church. All Histories of Christendome and the whole Book of God have sad records, and sad threatnings, and sad stories of *Corah*, and *Doeg*, and *Balaam*, and *Jeroboam*, and *Uzzah*, and *Ananias*, and *Sapphira*, and *Julian*, and of Hereticks and Schismaticks, and sacrilegious; and after all, these men could not prevail finally, but paid for the mischief they did, and ended their daies in dishonour, and left nothing behind them but the memory of their sin, and the record of their curse.

3. In the same proportion you are to take care of all inferiour Relatives of God and of Religion. Find out methods to relieve the Poor, to accommodate and well dispose of the cures of Souls; let not the Churches lye wast and in ruinous heaps, to the diminution of Religion, and the reproach of the Nation, lest the nations abroad say, that the *Britans* are a kind of Christians that have no Churches: for Churches, and Courts of Judicature, and the publick defences of an Imperial City, are *res sacræ*; they are venerable in Law, and honourable in Religion.

But

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But that which concerns us moſt is, that we all keep cloſe to our Religion. *Ad magnas reipublicæ utilitates retinetur Religio in civitatibus*, ſaid *Cicero*; by Religion and the ſtrict preſerving of it, ye ſhall beſt preſerve the Intereſts of the Nation: and according to the precept of the * Apoſtle, *Mark them which cauſe diviſions amongſt us, contrary to the doctrine that ye have receiv'd, and avoid them.* For I beſeech you to conſider, all you that are true Proteſtants; do you not think that your Religion is holy, and Apoſtolical, and taught by Chriſt, and pleaſing unto God? If you do not think ſo, why do you not leave it? but if you do think ſo, why are ye not zealous for it? Is not the Government a part of it? it is that which immures, and adorns, and conducts all the reſt, and is eſtabliſht in the 36. Article of the Church, in the publick Service-book, and in the book of Conſecration: it is therefore a part of our Religion, and is not all of it worth preſerving? If it be, then they which make Schiſms againſt this Doctrine, by the rule of the Apoſtle are to be avoided. *Beatus qui prædicat verbum inauditum*, Bleſſed is he that preaches a word that was never heard before, ſo ſaid the *Spaniſh* Jeſuite: but Chriſt *ſaid otherwiſe*; *No man having drunk old wine ſtraight deſires new, for he ſaith the old is better.* And ſo it is in Religion, *Quod primum verum*, Truth is alwaies firſt: and ſince Epiſcopacy hath been of ſo laſting an abode, of ſo long a bleſſing, ſince it hath ever combin'd with Government, and hath been taught by that Spirit that hath ſo long dwelt in God's Church, and hath now according to the promiſe of *Jeſus*, that ſayes *the gates of hell ſhall not prevail againſt the Church*, been reſtored amongſt us by a heap of miracles, and as it went away, ſo it return'd again in the hand of Monarchy, and in the boſome of our Fundamental Laws; ſuffer no evil tongue to ſpeak againſt this Truth, which hath had ſo long a teſtimony from God, and from Experience, and from the wiſdom of ſo many Ages, of all your Anceſtors and all your Laws, leſt ye be found to ſpeak againſt God, and neglect the things that belong unto your Peace, and get nothing by it but news and danger, and what other effects ye know not. But *Leontinus* Biſhop of *Antioch* ſtroak'd his old white beard and ſaid, *When this ſnow is diſſolved, a great deal of dirty weather will follow*; meaning, that when the old Religion ſhould be queſtioned and diſcountenanced, the new Religion would bring nothing but trouble and unquietneſs: and we have found it ſo by a ſad experience.

* Rom. 16. 17.

4. Ye cannot obey God unleſs ye do Juſtice: for this alſo is better then ſacrifice, ſaid *Solomon*, *Prov.* 21. 3. For Chriſt, who is *the Sun of righteouſneſs*, is a *Sun and a Shield* to them that do righteouſly. The *Indian* was not immured ſufficiently by the *Atlantick* ſea, nor the *Boſphoran* by the walls of Ice, nor the *Arabian* by his meridian Sun; the Chriſtian Juſtice of the *Roman* Princes brake through all incloſures, and by Juſtice ſet up Chriſts ſtandard, and gave to all the world a teſtimony how much could be done by Prudence and Valour, when they were conducted by the hands of Juſtice. And now you will have a great trial of this part of your Obedience to God.

For you are to give ſentence in the cauſes of half a Nation: and he had need be a wiſe and a good man that divides the inheritance amongſt Brethren; that he may not be abuſed by contrary pretences, nor biaſſed by the Intereſt of friends, nor tranſported with the unjuſt thoughts even of a juſt Revenge, nor allured by the opportunities of Spoil, nor turn'd aſide by Partiality in his own concerns, nor blinded by Gold which puts out the eyes of wiſe men, nor couzened by pretended zeal, nor wearied with the difficulty of queſtions, nor directed by a general mea-

ſure

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ſure in caſes not meaſurable by it, nor born down by Prejudice, nor abuſed by reſolutions taken before the cauſe be heard, nor over-ruled by National Intereſts. For Juſtice ought to be the ſimpleſt thing in the world, and is to be meaſured by nothing but by Truth and by Laws, and by the Decrees of Princes. But whatever you do, let not the pretence of a different Religion make you think it lawful to oppreſs any man in his juſt rights: For Opinions are not, but Laws only, and *doing as we would be done to*, are the meaſures of Juſtice: and though Juſtice does alike to all men, Jew and Chriſtian, Lutheran and Calviniſt; yet to do right to them that are of another Opinion is the way to win them; but if you for Conſcience ſake do them wrong, they will hate you and your Religion.

Laſtly, as *Obedience is better than Sacrifice*, ſo God alſo ſaid, *I will have Mercy and not Sacrifice*; meaning that Mercy is the beſt Obedience. *Perierat totum quod Deus fecerat, niſi miſericordia ſubveniſſet*, ſaid *Chryſologus*; all the Creatures both of Heaven and earth would periſh if Mercy did not relieve us all. Other good things more or leſs, every man expects according to the portion of his fortune: *Ex clementia omnes idem ſperant*, * but from Mercy and Clemency all the world alike do expect advantages. And which of us all ſtands here this day, that does not need God's pardon and the Kings? Surely no man is ſo much pleaſed with his own innocence, as that he will be willing to quit his claim to Mercy: and if we all need it, let us all ſhew it.

Seneca.

> *Naturæ imperio gemimus, cum funus adultæ*
> *Virginis occurrit, vel terrâ clauditur infans,*
> *Et minor igne rogi* ——

If you do but ſee a Maiden carried to her Grave a little before her intended marriage, or an Infant die before the birth of Reaſon, Nature hath taught us to pay a tributary tear: Alas! your eyes will behold the ruine of many Families, which though they ſadly have deſerved, yet Mercy is not delighted with the ſpectacle; and therefore God places a watry cloud in the eye, that when the light of Heaven ſhines upon it, it may produce a Rain-bow to be a Sacrament and a Memorial that God and the Sons of God do not love to ſee a man periſh. God never rejoices *in the death of him that dies*; and we alſo eſteem it undecent to have Muſick at a Funeral. And as Religion teaches us to pity a condemned Criminal, ſo Mercy intercedes for the moſt benigne interpretation of the Laws. *You muſt indeed be as juſt as the Laws, and you muſt be as merciful as your Religion*: and you have no way to tye theſe together, but to follow the Pattern in the Mount; do as God does, who *in judgment remembers mercy*.

To conclude; If every one in this Honourable Aſſembly would join together to promote Chriſtian Religion in its true notion, that is, Peace and Holineſs, the love of God and the love of our Brother, Chriſtianity in all its proper uſefulneſs, and would not endure in the Nation any thing againſt the Laws of the Holy *Jeſus*; if they were all zealous for the Doctrines of Righteouſneſs, and impatient of Sin in your ſelves and in the people, it is not to be imagined what a happy Nation we ſhould be. But if ye divide into parties, and keep up uſeleſs differences of names or intereſts; if ye do not join in the bands of Peace, that is, the King and the Church, Religion and the good of the Nation, you can never hope to ſee a bleſſing to be the end of your labours. Remember the words of *Solomon*, *Righteouſneſs exalteth a Nation, but ſin is a reproach*

Prov. 14.34.

proach to any people: but when Righteouſneſs is advanced in the hearts and lives of the Nation, who ſhall dare to reprove your Faith, who can find fault with your Religion?

God of his mercy grant that in all your Conſultations the Word of God may be your meaſure, the Spirit of God may be your guide, and the glory of God may be your end: He of his mercy grant that moderation may be your limit, and Peace may be within your walls as long as you are there, and in all the Land for ever after. But remember, that ſince the honour and ſervice of his Majeſty, and the peace and proſperity of the Church, the perpetuity of our fundamental Laws, publick Juſtice, and the honour of all legal Anthority, the advancement of Trade, and the wealth of the Nation is your deſign; remember, I pray, what warranty you have to expect all this; no leſs than the words of our Bleſſed Saviour, but it is upon theſe terms, *Seek ye firſt the Kingdom of God, and the righteouſneſs thereof, and all theſe things ſhall be added to you.* Amen.

FINIS.

Via Intelligentiæ.

A

SERMON

Preached to the

UNIVERSITY

OF

DUBLIN,

Shewing by what means the Scholars ſhall become moſt Learned and moſt Uſeful.

Publiſhed at their deſire.

By the R. R. Father in God, *Jeremy* Lord Biſhop of *Down*, &c. and Vice-Chancellour of that UNIVERSITY.

Ad majorem Dei gloriam.

LONDON,

Printed for R. *Royſton*, Bookſeller to the Kings Moſt Excellent Majeſty. 1666.

To the

READER.

PEACE *is ſo great a Bleſſing, and Diſputations and Queſtions in* Religion *are ſo little friends to Peace, that I have thought no mans time can be better ſpent than in propoſitions and promotions of Peace, and conſequently in finding expedients, and putting periods to all contentious* Learning. *I have already in a diſcourſe before the Right Honourable the* Lords *and* Commons *aſſembled in this Parliament, prov'd that Obedience is the beſt* medium *of* Peace *and true* Religion; *and* Laws *are the only common term and certain rule and meaſure of it.* Vocatâ ad concionem multitudine, quæ coaleſcere in populum Unius corporis nullâ re præterquam legibus poterat, *ſaid* Livy. Obedience to Man *is the external inſtrument; and the beſt in the World. To which I now add, that* Obedience to God *is the beſt internal inſtrument; and I have prov'd it in this diſcourſe. Peace and Holineſs are twin-Siſters; after which becauſe every man is bound to follow, and he that does not ſhall never ſee God, I concluded that the Office of a Biſhop is in nothing ſo ſignally to be exhibited as in declaring by what means theſe great duties and bleſſings are to be acquired. This way I have here deſcribed is an old way; for it was Chriſts way, and therefore it is truth and life: but it hath been ſo little regarded and ſo ſeldom taught, that when I firſt ſpake my thoughts of it in the following words before the Little, but Excellent, Univerſity of* Dublin, *they conſented to it ſo perfectly, and ſo piouſly entertained it, that they were pleaſed with ſome earneſtneſs to deſire me to publiſh it to the world, and to conſign it to them as a perpetual memorial of their duty, and of my regards to them, and care over them in my Station. I was very deſirous to ſerve and pleaſe them in all their worthy deſires, but had found ſo much reaſon to diſtruſt my own abilities, that I could not reſolve to do what I fain would have done; till by a ſecond communication of thoſe thoughts, though in differing words, I had publiſhed it alſo to my* Clergy *at the* Metropolitical Viſitation *of the moſt Reverend and Learned Lord* Primate *of* Armagh *in my own Dioceſe. But when I found that they alſo thought it very reaſonable and pious, and joined in the deſire of making it publick, I conſented perfectly, and now only pray to God it may do that Work which I intended. I have often*

thought of thoſe excellent words of Mr. Hooker *in his very learned Diſcourſe of* Juſtification; [" *Such is the untoward conſti-*
" *tution of our Nature, that we do neither ſo perfectly underſtand*
" *the way and knowledge of the* Lord, *nor ſo ſtedfaſtly embrace it*
" *when it is underſtood, nor ſo graciouſly utter it when it is embra-*
" *ced, nor ſo peaceably maintain it when it is uttered, but that*
" *the beſt of us are overtaken ſometime through blindneſs, ſome-*
" *time through haſtineſs, ſometime through impatience, ſometime*
" *through other paſſions of the mind, whereunto (God knows) we*
" *are too ſubject*] *That I find by true experience, the beſt way of* Learning *and* Peace *is that which cures all theſe evils, as far as in the World they are curable; and that is the waies of* Holineſs, *which are therefore the beſt and only way of Truth. In Diſputations there is no end, and but very little advantage; but the way of godlineſs hath in it no Error, and no Doubtfulneſs. By this therefore I hoped beſt to applie the Counſel of the Wiſe man*: Stand thou faſt in thy ſure Underſtanding, in the way and knowledg of the Lord, and have but one manner of word, and follow the word of peace and righteouſneſs. *I have reaſon to be confident that they who deſired me to publiſh this Diſcourſe will make uſe of it, and find benefit by it: and if any others do ſo too, both they and I ſhall ſtill more and more give God all thanks, and praiſe, and glory.*

Eccluſ. 5. 10. *Vulg. Edit. Lat.*

Via

Via Intelligentiæ.

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John VII. 17.

If any man will do his will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.

THE Ancients in their Mythological Learning tell us, that when *Jupiter* espyed the Men of the World striving for Truth, and pulling her in pieces to secure her to themselves, he sent *Mercury* down amongst them, and he with his usual Arts dressed Error up in the Imagery of Truth, and thrust her into the Croud, and so left them to contend still: and though then by Contention men were sure to get but little Truth, yet they were as earnest as ever, and lost Peace too, in their Importune contentions for the very Image of Truth. And this indeed is no wonder: but when Truth and Peace are brought into the world together, and bound up in the same bundle of life; when we are taught a Religion by the Prince of Peace, who is the Truth it self, to see men Contending for *this Truth* to the breach of *that Peace*; and when men fall out, to see that they should make Christianity their Theme, that is one of the greatest wonders in the World. For Christianity is ἥμερος καὶ φιλάνθρωπος νομοθεσία, a soft and gentle Institution; ὑγρὸν καὶ μείλιχον ἦθος, it was brought into the World to soften the asperities of humane nature, and to cure the Barbarities of evil men, and the Contentions of the passionate. The Eagle seeing her breast wounded, and espying the Arrow that hurt her to be feathered, cryed out, πτερόν με τὸν πτερωτὸν ὀλλύει, the feathered Nation is destroyed by their own Feathers; That is, a Christian fighting and wrangling with a Christian; and indeed that's very sad: but wrangling about Peace too; that Peace it self should be the argument of a War, that's unnatural; and if it were not that there are many who are *homines multæ religionis, nullius penè pietatis*, Men of much Religion and little Godliness, it would not be that there should be so many quarrels in and concerning that Religion which is wholly made up of Truth and Peace, and was sent amongst us to reconcile the hearts of men when they were tempted to uncharitableness by any other unhappy argument. *Disputation* cures no Vice, but kindles a great many, and makes Passion evaporate into sin: and though men esteem it Learning, yet it is the most useless Learning in the World. When *Eudamidas* the Son of *Archidamas* heard old *Xenocrates* disputing about *Wisdom*, he asked very soberly, If the old man be yet disputing and enquiring concerning *Wisdom*, what time will he have to make use of it? Christianity is all for practice, and so much time as is spent in quarrels about it is a

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diminution to its Intereſt: men enquire ſo much what it is, that they have but little time left to *be Chriſtians*. I remember a ſaying of *Eraſmus*, that when he firſt read the New Teſtament with fear and a good mind, with a purpoſe to underſtand it and obey it, he found it very uſeful & very pleaſant: but when afterwards he fell on reading the vaſt differences of Commentaries, then he underſtood it leſs than he did before, then he began *not* to underſtand it: For indeed the Truths of God are beſt dreſſed in the plain Culture and ſimplicity of the Spirit; but the Truths that men commonly teach are like the reflexions of a Multiplying-glaſs: for one piece of good money you ſhall have forty that are phantaſtical; and it is forty to one if your finger hit upon the right. Men have wearied themſelves in the dark, having been amuſed with falſe fires: and inſtead of going home, have wandred all night ἐν ὁδοῖς ἀβάτοις, in untroden, unſafe, uneaſie wayes; but have not found out what their Soul deſires. But therefore ſince we are ſo miſerable, and are in error, and have wandred very far, we muſt do as wandring Travellers uſe to do, go back juſt to that place from whence they wandred, and begin upon a new account. Let us go to the Truth it ſelf, to Chriſt, and he will tell us an eaſie way of ending all our Quarrels: For we ſhall find Chriſtianity to be the eaſieſt and the hardeſt thing in the World: it is like a ſecret in *Arithmetick*, infinitely hard till it be found out by a right operation, and then it is ſo plain, we wonder we did not underſtand it earlier.

Chriſt's way of finding out of Truth is by *doing the will of God*. We will try that by and by, if poſſible we may find that eaſie and certain: in the mean time let us conſider what wayes men have propounded to find out Truth, and upon the foundation of that to eſtabliſh Peace in Chriſtendom.

1. That there is but one true way is agreed upon; and therefore almoſt every Church of one denomination that lives under Government propounds to you a Syſteme or collective Body of Articles, and tells you, *that's* the true *Religion*, and *they* are the *Church*, and the peculiar people of *God*: like *Brutus* and *Caſſius*, of whom one ſayes, *Ubicunque ipſi eſſent, prætexebant eſſe rempublicam*, they ſuppoſed themſelves were the Common-wealth; and theſe are the Church, and out of this Church they will hardly allow ſalvation: But of this there can be no end; for divide the Church into Twenty parts, and in what part ſoever your lot falls, you and your party are damned by the other Nineteen; and men on all hands almoſt keep their own Proſelytes by affrighting them with the fearful Sermons of Damnation: but in the mean time here is no ſecurity to them that are not able to judge for themſelves, and no Peace for them that are.

2. *Others* caſt about to cure this evil, and conclude that it muſt be done by ſubmiſſion to an infallible Guide; this muſt do it or nothing: and this is the way of the Church of *Rome*: Follow but the Pope and his Clergy, and you are ſafe, at leaſt as ſafe as their warrant can make you. Indeed this were a very good way, if it were a way at all; but it is none; for this can never end our Controverſies: not only becauſe the greateſt Controverſies are about this Infallible Guide; but alſo becauſe, 1. We cannot find that there is upon Earth any ſuch Guide at all. 2. We do not find it neceſſary that there ſhould. 3. We find that they who pretend to be this infallible Guide are themſelves infinitely deceived. 4. That they do not believe themſelves to be Infallible whatever they ſay to us; becauſe they do not put an end to all their own Queſtions that trouble

trouble them. 5. Becauſe they have no peace but what is conſtrained by force and Government. 6. And laſtly, becauſe if there were ſuch a Guide, we ſhould fail of Truth by many other cauſes: for it may be that Guide would not do his duty; or we are fallible Followers of this infallible Leader; or we ſhould not underſtand his meaning at all times, or we ſhould be perverſe at ſome times, or ſomething as bad: becauſe we all confeſs that God is an Infallible Guide, and that ſome way or other he does teach us ſufficiently, and yet it does come to paſs by our faults that we are as far to ſeek for Peace and Truth as ever.

3. *Some* very wiſe men finding this to fail, have undertaken to reconcile the differences of Chriſtendom by a way of moderation. Thus they have projected to reconcile the *Papiſts* and the *Lutherans*, the *Lutherans* and the *Calviniſts*, the *Remonſtrants* and *Contra-remonſtrants*, and project that each ſide ſhould abate of their aſperities, and pare away ſomething of their propoſitions, and joyn in Common terms and phraſes of Accommodation, each of them ſparing ſomthing, and promiſing they ſhall have a great deal of peace for the exchange of a little of their opinion. This was the way of *Caſſander*, *Modrevius*, *Andreas Friſius*, *Eraſmus*, *Spalato*, *Grotius*, and indeed of *Charles* the Fifth in part, but ſomething more heartily of *Ferdinand* the Second. This device produced the conferences at *Poiſſy*, at *Montpellier*, at *Ratisbon*, at the *Hague*, at many places more: and what was the event of theſe? Their parties when their Delegates returned, either diſclamed their Moderation, or their reſpective *Princes* had ſome other ends to ſerve, or they permitted the Meetings upon uncertain hopes, and a tryal if any good might come; or it may be they were both in the wrong, and their mutual abatement was nothing but a mutual quitting of what they could not get, and the ſhaking hands of falſe friends; or it may be it was all of it nothing but Hypocriſie and Arts of Craftineſs, and, like *Lucian*'s man, every one could be a man and a Peſtle when he pleaſed. And the Councel of *Trent*, though under another cover, made uſe of the artifice, but made the ſecret manifeſt and common: for at this day the *Jeſuits* in the Queſtions *de auxiliis Divinæ gratiæ* have prevailed with the *Dominicans* to uſe their expreſſions, and yet they think they ſtill keep the ſentence of their own Order. From hence can ſucceed nothing but folly and a phantaſtick peace: This is but the skinning of an old ſore, it will break out upon all occaſions.

4. *Others*, who underſtand things beyond the common rate, obſerving that many of our Controverſies and peeviſh wranglings are kept up by the ill ſtating of the Queſtion, endeavour to declare things wiſely, and make the matter intelligible, and the words clear; hoping by this means to cut off all diſputes. Indeed this is a very good way, ſo far as it can go; and would prevail very much, if all men were wiſe, and would conſent to thoſe ſtatings, and would not fall out upon the main enquiry when it were well ſtated: but we find by a ſad experience that few Queſtions are well ſtated; and when they are, they are not conſented to; and when they are agreed on by both ſides that they are well ſtated, it is nothing elſe but a drawing up the Armies in *Battalia* with great skill and diſcipline; the next thing they do is, they thruſt their Swords into one anothers ſides.

5. What remedy after all this? Some other good men have propounded one way yet: but that is a way of Peace rather than Truth; and that is, that all Opinions ſhould be tolerated and none perſecuted, and then all the world will be at peace. Indeed this relies upon a great rea-

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ſonableneſs; not only becauſe Opinions cannot be forced, but becauſe if men receive no hurt it is to be hoped they will do none: But we find that this alone will not do it: For beſides that all men are not ſo juſt as not to do any Injury (for ſome men begin the evil) beſides this (I ſay) there are very many men amongſt us who are not content that you permit them; for they will not permit you, but *rule over your Faith*, and ſay that their way is not only true, but neceſſary; and therefore the Truth of God is at ſtake, and all indifference and moderation is carnal Wiſdom, and want of Zeal for God: nay more than ſo, they preach for Toleration when themſelves are under the rod, who when they got the rod into their own hands thought Toleration it ſelf to be Intolerable. Thus do the *Papiſts*, and thus the *Calviniſts*: and for their Cruelty they pretend Charity: They will indeed force you to come in, but it is in true Zeal for your Soul: and if they do you violence, it is no more than if they pull your Arm out of joint, when to ſave you from drowning they draw you out of a River; and if you complain, it is no more to be regarded than the out-cries of Children againſt their Rulers, or ſick men againſt Phyſitians. But as to the thing it ſelf, the truth is, it is better in Contemplation than Practice: for reckon all that is got by it when you come to handle it, and it can never ſatisfie for the infinite diſorders happening in the Government; the ſcandal to Religion, the ſecret dangers to publick Societies, the growth of Hereſie, the nurſing up of parties to a grandeur ſo conſiderable as to be able in their own time to change the Laws and the Government. So that if the Queſtion be whether meer Opinions are to be perſecuted, it is certainly true, they ought not. But if it be conſidered how by Opinions men rifle the affairs of Kingdoms, it is alſo as certain, they ought not to be made publick and permitted. And what is now to be done? muſt Truth be for ever in the dark, and the World for ever be divided, and Societies diſturbed, and Governments weakned, and our Spirits debauched with Error and the uncertain Opinions and the Pedantry of talking men? Certainly there is a way to cure all this evil; and the wiſe Governour of all the World hath not been wanting in ſo neceſſary a matter as to lead us into all Truth. But the way hath not yet been hit upon, and yet I have told you all the wayes of Man and his Imaginations in Order to Truth and Peace: and you ſee theſe will not do; we can find no reſt for the ſoles of our feet amidſt all the waters of Contention and Diſputations, and little artifices of divided Schools. *Every man is a lyar*, and his Underſtanding is weak, and his Propoſitions uncertain, and his Opinions trifling, and his Contrivances imperfect, and neither Truth nor Peace does come from man. I know I am in an Auditory of inquiſitive perſons, whoſe buſineſs is to ſtudy for Truth, that they may find it for themſelves and teach it unto others: I am in a School of Prophets and Prophets Sons, who all ask *Pilate*'s Queſtion, *What is Truth?* You look for it in your Books, and you tug hard for it in your Diſputations, and you derive it from the Ciſterns of the Fathers, and you enquire after the old wayes, and ſometimes are taken with new appearances, and you rejoice in falſe lights, or are delighted with little umbrages and peep of Day: But where is there a man, or a Society of men, that can be at reſt in his enquiry, and is ſure he underſtands all the Truths of God? where is there a man but the more he ſtudies and enquires, ſtill he diſcovers nothing ſo clearly as his own Ignorance? This is a demonſtration that we are not in the right way, that we do not enquire wiſely, that our Method is not artificial. If men did fall upon the right way, it were

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impoſſible ſo many learned men ſhould be engaged in contrary parties and Opinions. We have examined all wayes but one, all but God's way: Let us (having miſſed in all the other) try this: let us go to God for Truth; for Truth comes from God only, and his wayes are plain, and his ſayings are true, and his promiſes *Yea* and *Amen*: and if we miſs the Truth it is becauſe we will not find it: for certain it is, that all that Truth which God hath made neceſſary, he hath alſo made legible and plain, and if we will open our eyes we ſhall ſee the Sun, and if *we will walk in the light, we ſhall rejoice in the light*: only let us withdraw the Curtains, let us remove the *impediments and the ſin that doth ſo eaſily beſet us*; that's God's way. Every man muſt in his ſtation do that portion of duty which God requires of him, and then he ſhall be taught of God all that is fit for him to learn: there is no other way for him but this. *The fear of the Lord is the beginning of wiſdom, and a good underſtanding have all they that do thereafter.* And ſo ſaid *David* of himſelf, *I have more underſtanding than my Teachers; becauſe I keep thy Commandments.* And this is the only way which Chriſt hath taught us: if you ask, *What is Truth?* you muſt not do as *Pilate did*, ask the Queſtion, and then go away from him that only can give you an anſwer; for as God is the Author of Truth, ſo he is the Teacher of it; and the way to learn it is this of my Text: For ſo ſaith our bleſſed Lord, *If any man will do his will, he ſhall know of the Doctrine, whether it be of God or no.*

Pſal. 111. 10. Pſal. 119.

My Text is ſimple as Truth it ſelf, but greatly comprehenſive, and contains a Truth that alone will enable you to underſtand all *Myſteries*, and to expound all *Prophecies*, and to interpret all *Scriptures*, and to ſearch into all Secrets, all (I mean) which concern our happineſſe and our duty: and it being an affirmative hypothetical, is plainly to be reſolved into this Propoſition, *The way to judge of Religion is by doing of our duty; and Theologie is rather a Divine life than a Divine knowledge.* In Heaven indeed we ſhall firſt ſee, and then love; but here on Earth we muſt firſt love, and love will open our eyes as well as our hearts, and we ſhall then ſee and perceive and underſtand.

In the handling of which Propoſition I ſhall firſt repreſent to you that *the certain cauſes of our Errors are nothing but direct ſins*, nothing makes us Fools and Ignorants but living vicious lives; and then I ſhall proceed to the direct demonſtration of the Article in queſtion, that *Holineſs is the only way of Truth and Underſtanding.*

1. No man underſtands the *Word of God* as it ought to be underſtood, unleſs he layes aſide all affections to Sin: of which becauſe we have taken very little care, the product hath been that we have had very little wiſdom, and very little knowledge in the wayes of God. Κακία ἐις φθαρτικὴ τῆς ἀρχῆς, ſaid *Ariſtotle*, wickedneſs does corrupt a mans reaſoning, it gives him falſe principles and evil meaſures of things: the ſweet Wine that *Ulyſſes* gave to the *Cyclops* put his eye out; and a man that hath contracted evil affections, and made a league with ſin, ſees only by thoſe meaſures. A Covetous man underſtands nothing to be good that is not profitable; and a Voluptuous man likes your reaſoning well enough if you diſcourſe of *Bonum jucundum*, the pleaſures of the ſenſe, the raviſhments of luſt, the noiſes and inadvertencies, the mirth and ſongs of merry Company; but if you talk to him of the melancholy Lectures of the Croſs, the content of Reſignation, the peace of Meekneſs, and the Joyes of the Holy Ghoſt, and of reſt in God, after your long diſcourſe and his great ſilence he cries out, What's the matter? He knows not what

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what you mean: Either you muſt fit his humour, or change your diſcourſe.

I remember that *Arianus* tells of a Gentleman that was baniſhed from *Rome*, and in his ſorrow viſited the Philoſopher, and he heard him talk wiſely, and believed him, and promiſed him to leave all the thoughts of *Rome* and ſplendors of the Court, and retire to the courſe of a ſevere Philoſopy: but before the good mans Lectures were done, there came πιναξίδες ἀπὸ τῦ Καίσαρος, letters from *Cæſar* to recall him home, to give him pardon, and promiſe him great employment: He preſently grew weary of the good mans *Sermon*, and wiſhed he would make an end, thought his diſcourſe was dull and flat; for his head and heart were full of another ſtory and new principles; and by theſe meaſures he could hear only and he could underſtand.

Every man underſtands by his Affections more than by his Reaſon: and when the *Wolf* in the Fable went to School to learn to ſpell, whatever letters were told him, he could never make any thing of them but *Agnus*; he thought of nothing but his belly: and if a man be very hungry, you muſt give him meat before you give him Counſel. A mans mind muſt be like your propoſition before it can be entertained: for whatever you put into a man it will ſmell of the Veſſel: it is a mans mind that gives the Emphaſis, and makes your argument to prevail.

And upon this account it is that there are ſo many falſe Doctrines in the only Article of Repentance. Men know they muſt repent, but the definition of Repentance they take from the convenience of their own Affairs: what they will not part with, that is not neceſſary to be parted with, and they will repent, but not reſtore: they will ſay *nollem factum*, they wiſh they had never done it; but ſince it is done, you muſt give them leave to rejoice in their purchaſe: they will ask forgiveneſs of God; but they ſooner forgive themſelves, and ſuppoſe that God is of their mind: If you tye them to hard terms, your Doctrine is not to be underſtood, or it is but one Doctors Opinion, and therefore they will fairly take their leave, and get them another Teacher.

What makes theſe evil, theſe dangerous and deſperate Doctrines? not the obſcurity of the thing, but the cloud upon the heart; for ſay you what you will, He that hears muſt be the Expounder, and we can never ſuppoſe but a man will give ſentence in behalf of what he paſſionately loves. And ſo it comes to paſs that, as *Rabbi Moſes* obſerved, that God for the greateſt Sin impoſed the leaſt Oblation, as a ſhe-Goat for the ſin of Idolatry; for a woman accuſed of Adultery, a Barly-Cake: ſo do moſt men; they think to expiate the worſt of their ſins with a trifling, with a pretended, little, inſignificant repentance. God indeed did ſo, that the cheapneſs of the Oblation might teach them to hope for pardon; not from the Ceremony, but from a ſevere internal repentance: But men take any argument to leſſen their repentance, that they may not leſſen their pleaſures or their eſtates, and that Repentance may be nothing but a word, and Mortification ſignifie nothing againſt their pleaſures, but be a term of Art only, fitted for the Schools or for the Pulpit, but nothing relative to Practice, or the Extermination of their ſin. So that it is no wonder we underſtand ſo little of Religion: it is becauſe we are in love with that which deſtroyes it; and as a man does not care to hear what does not pleaſe him, ſo neither does he believe it; he cannot, he will not underſtand it.

And the ſame is the Caſe in the matter of *Pride*; the Church hath ex-

extremely ſuffered by it in many ages. *Arius* miſſed a Biſhoprick, and therefore turned Heretick; ἐτάραξε τὴν Ἐκκλησίαν, ſaith the ſtory, he diſturbed and ſhaked the Church; for he did not underſtand this Truth, [*That the peace of the Church was better than the ſatisfaction of his perſon, or the promoting his fooliſh Opinion.*] And do not we ſee and feel that at this very day the Pride of men makes it ſeem impoſſible for many perſons to obey their Superiors? and they do not ſee what they can read every day, that it is a ſin *to ſpeak evil of Dignities.*

A man would think it a very eaſie thing to underſtand the 13. Chapter to the *Romans*, *Whoſoever reſiſteth the Power, reſiſteth the Ordinance of God*: and yet we know a generation of men to whom theſe words were ſo obſcure, that they thought it lawful to fight againſt their *King*. A man would think it eaſie to believe that thoſe who were *in the gainſaying of Corah*, who roſe up againſt the high Prieſt, were in a very ſad condition: and yet there are too many amongſt us who are in the gainſaying of *Corah*, and think they do very well; that they are the *Godly party*, and the good people of God. Why? what's the matter? In the world there can be nothing plainer than theſe words, *Let every ſoul be ſubject to the higher Powers*, and that you need not make a ſcruple who are theſe higher powers, it is as plainly ſaid, *there is no power but of God*; all that are ſet over you by the Laws of your Nation, theſe are *over you in the Lord*: and yet men will not underſtand theſe plain things; they deny to do their notorious duty, and yet believe they are in the right, and if they ſometimes obey *for wrath*, they oftner diſobey for *Conſcience ſake*. Where is the fault? The words are plain, the duty is certain, the Book lies open; but, alas! *it is Sealed within*, that is, *men have eyes and will not ſee, ears and will not hear*. But the wonder is the leſs; for we know when God ſaid to *Jonas*, *doeſt thou well to be angry?* he anſwered God to his face, *I do well to be angry even unto the death.* Let God declare his mind never ſo plainly, if men will not lay aſide the evil principle that is within, their open love to their ſecret ſin, they may kill an Apoſtle, and yet be ſo ignorant as to *think they do God good ſervice*; they may diſturb Kingdoms, and break the peace of a well-ordered Church, and riſe up againſt their Fathers, and be cruel to their Brethren, and ſtir up the people to Sedition; and all this with a cold ſtomach and a hot liver, with a hard heart and a tender Conſcience, with humble carriage and a proud ſpirit. For thus men hate Repentance, becauſe they ſcorn to confeſs an Error; they will not return to Peace and Truth, becauſe they fear to loſe the good opinion of the people whom themſelves have couzened; they are afraid to be good, leſt they ſhould confeſs they have formerly done amiſs: and he that obſerves how much evil is done, and how many Hereſies are riſen, and how much obſtinacy and unreaſonable perſeverance in folly dwells in the World upon the ſtock of Pride, may eaſily conclude that no learning is ſufficient to make a proud man underſtand the truth of God, unleſs he firſt learn to be humble. But *Obedite & intelligetis* (ſaith the Prophet) obey and be humble, leave the fooliſh affections of ſin, and then ye ſhall underſtand. That's the firſt particular: All remaining affections to ſin hinder the learning and underſtanding of the things of God.

2. He that means to underſtand the will of God and the truth of Religion muſt lay aſide *all inordinate affections to the world.* 2 Cor. 3. 14. S. *Paul* complained that there was at *that day a veil upon the hearts of the Jews in the reading of the Old Teſtament*: they looked for a Temporal Prince to be their *Meſſias*, and their affections and hopes dwelt in ſecular advan-

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advantages; and ſo long as that veil was there, they could not ſee, and they would not accept the poor deſpiſed *Jeſus*.

For the things of the world, beſides that they entangle one another, and make much buſineſs, and ſpend much time, they alſo take up the attentions of a mans mind, and ſpend his faculties, and make them trifling and ſecular with the very handling and converſation. And therefore the *Pythagoreans* taught their Diſciples χωρισμὸν ἀπὸ τῦ σώματος, εἰς τὸ καλῶς φιλοσοφεῖν, a ſeparation from the things of the body, if they would purely find out truth and the excellencies of wiſdom. Had not he loſt his labour that would have diſcourſed wiſely to *Apicius*, and told him of the books of Fate and the ſecrets of the other World, the abſtractions of the Soul and its briſker Immortality, that Saints and Angels eat not, and that the Spirit of a man lives for ever upon wiſdom, and holineſs and contemplation? The fat Glutton would have ſtared a while upon the Preacher, and then have fallen aſleep. But if you had diſcourſed well and knowingly of a Lamprey, a large Mullet, or a Boar, *animal propter Convivia natum*, and have ſent him a Cook from *Aſia* to make new Sawces, he would have attended carefully, and taken in your diſcourſes greedily. And ſo it is in the Queſtions and ſecrets of Chriſtianity: which made S. *Paul*, when he intended to convert *Fœlix*, diſcourſe firſt with him about *Temperance*, *Righteouſneſs* and *Judgment to come*. He began in the right point; he knew it was to no purpoſe to preach *Jeſus Chriſt* crucified to an intemperate perſon, to an Uſurper of other mens rights, to one whoſe ſoul dwelt in the World, and cared not for the ſentence of the laſt day. The *Philoſophers* began their Wiſdom with the meditation of death, and S. *Paul* his with the diſcourſe of the day of Judgment: to take the heart off from this world and the amabilities of it, which diſhonour and baffle the underſtanding, and made *Solomon* himſelf become a child and fool'd into Idolatry, by the prettineſs of a talking woman. Men now-a-dayes love not a Religion that will coſt them dear. If your Doctrine calls upon Men to part with any conſiderable part of their eſtates, you muſt pardon them if they cannot believe you; they underſtand it not. I ſhall give you one great inſtance of it.

When we conſider the infinite unreaſonableneſs that is in the Popiſh Religion, how againſt common ſenſe their Doctrine of Tranſubſtantiation is, how againſt the common Experience of humane nature is the Doctrine of the Popes Infallibility, how againſt Scripture is the Doctrine of Indulgences and Purgatory; we may well think it a wonder that no more men are perſwaded to leave ſuch unlearned follies. But then on the other ſide, the wonder will ceaſe, if we mark how many temporal ends are ſerved by theſe Doctrines. If you deſtroy the Doctrine of Purgatory and Indulgences you take away the Prieſts Income, and make the the *See Apoſtolick* to be poor; if you deny the Popes Infallibility, you will deſpiſe his Authority, and examine his Propoſitions, and diſcover his Failings, and put him to anſwer hard Arguments, and leſſen his Power: and indeed, when we run through all the Propoſitions of difference between them and us, and ſee that in every one of them they ſerve an end of money or of power; it will be very viſible that the way to confute them is not by learned diſputations, (for we ſee they have been too long without effect, and without proſperity) the men muſt be cured of their affections to the World, *ut nudi nudum ſequantur crucifixum*, that with naked and deveſted affections they might follow the naked Crucified *Jeſus*, and then they would ſoon learn the truths of God, which till then will be impoſſible to be apprehended. Ἐν περσποιήσει ἐξηγήσεως

ἐξηγήσεως τὰ ἑαυτῶν παρεισάγουσι, Men (as St. *Basil* says) when they expound Scripture, always bring in something of themselves: but till there be (as one said) ἀνάβασις ἐκ τῆς σπηλαίου a rising out from their own seats, until they go out from their dark dungeons, they can never see the light of Heaven. And how many men are there amongst us who are therefore enemies to the Religion, because it seems to be against their profit? The argument of *Demetrius* is unanswerable; *by this Craft they get their livings*: leave them in their Livings, and they will let your Religion alone; if not, they think they have reason to speak against it. When mens souls are possessed with the World, their souls cannot be invested with holy Truths. Χρὴ ἐκ τούτων ἀυτῶν ψυχὴν ψυχῆς, as S. *Isidor* said: the Soul must be informed, *insoul'd*, or animated with the propositions that you put in, or you shall never do any good, or get Disciples to Christ. Now because a man cannot serve two Masters; because he cannot vigorously attend two *objects*; because there can be but one soul in any living Creature; if the World have got possession, talk no more of your Questions, shut your Bibles, and read no more of the Words of God to them, for they cannot tell of *the Doctrine, whether it be of God, or of the World.* That is the second particular: Worldly affections hinder true understandings in Religion.

3. No man, how learned soever, can understand the Word of God, or be at peace in the Questions of Religion, unless he be *a Master over his Passions*,

> *Tu quoque si vis Lumine claro*
> *Cernere verum, Gaudia pelle,*
> *Pelle Timorem: Nubila mens est*
> *Vinclâque frænis Hæc ubi regnant.*

said the wise *Boethius*; A man must first learn himself before he can learn God. *Tua te fallit Imago*: nothing deceives a man so soon as a mans self; when a man is (that I may use *Plato*'s expression) συμπεφυρμένος τῇ γενέσει, mingled with his nature and his Congenial infirmities of *anger* and *desire*, he can never have any thing but ἀμυδρὰν δόξαν, a knowledge partly moral and partly natural: his whole life is but Imagination; his knowledge is Inclination and Opinion; he judges of Heavenly things by the measures of his fears and his desires, and his Reason is half of it sense, and determinable by the principles of sense. Εὖγε ὅτι φιλοσοφῇς ἐν πάθεσι, then a man learns well when he is a Philosopher in his Passions. Passionate men are to be taught the first elements of Religion: and let men pretend to as much learning as they please, they must begin again at *Christ's Cross*; they must learn true mortification and crucifixion of their anger and desires, before they can be good Scholars in Christs School, or be admitted into the more secret enquiries of Religion, or profit in spiritual understanding. It was an excellent Proverb of the Jews, *In passionibus Spiritus Sanctus non habitat*, the Holy Ghost never dwells in the house of Passion. Truth enters into the heart of man when it is empty and clean and still; but when the mind is shaken with Passion as with a storm, you can never hear the *voyce of the Charmer, though he charm very wisely*: and you will very hardly sheath a sword when it is held by a loose and a paralytick Arm. He that means to learn the secrets of Gods wisdom must be, as *Plato* says, τῷ λογικῷ ζῴῳ ἐστιωμένος, his soul must be Consubstantiated with *Reason*, not invested with *Passion*: to him that is otherwise, things are but in the dark, his notion is obscure and his sight troubled; and therefore though we often meet with passionate Fools, yet we seldom or never hear of a very passionate wise man.

Nazianz. ad Philagrium.

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I have now done with the first part of my undertaking, and proved to you that our evil life is the cause of our Controversies and Ignorances in Religion and of the things of God. You see what hinders us from becoming good Divines. But all this while we are but in the preparation to the Mysteries of Godliness: When we have thrown off all affections to sin, when we have stripp'd our selves from all fond adherences to the things of the world, and have broken the chains and dominion of our Passions; then we may say with *David*, *Ecce paratum est Cor meum, Deus*; *My heart is ready, O God, my heart is ready*: then we may say, *Speak, Lord, for thy Servant heareth*: But we are not yet instructed. It remains therefore that we inquire what is that immediate Principle or Means by which we shall certainly and infallibly be led into all Truth, and be taught the Mind of God, and understand all his Secrets; and this is worth our knowledge. I cannot say that this will end your Labours, and put a period to your Studies, and make your Learning easie; it may possibly increase your Labour, but it will make it profitable; it will not end your Studies, but it will direct them; it will not make Humane Learning easie, but it will make it *wise unto Salvation*, and conduct it into true notices and ways of Wisdom.

I am now to describe to you the right way of Knowledg: *Qui facit Voluntatem Patris mei* (saith Christ) that's the way; *do God's Will, and you shall understand God's Word.* And it was an excellent saying of S. *Peter, Add to your Faith Virtue, &c. If these things be in you and abound,* 2 Pet. 1. *ye shall not be unfruitful in the knowledge of our Lord Jesus Christ.* For in this case 'tis not enough that all our hindrances of Knowledge are removed; for that is but the opening of the covering of the Book of God; but when it is opened, it is written with a hand that every eye cannot read. Though the windows of the East be open, yet every eye cannot behold the glories of the Sun: Ὀφθαλμὸς μὴ ἡλιοειδὴς γενόμενος ἥλιον οὐ βλέπει, saith *Plotinus*; the eye that is not made Solar cannot see the Sun; the eye must be fitted to the splendor: and it is not the wit of the man, but the spirit of the man; not so much his head as his heart, that learns the Divine Philosophy.

1. Now in this Inquiry I must take one thing for a *præcognitum*, that every good man is θεοδίδακτος, he is *taught of God*: and indeed unless he teach us, we shall make but ill Scholars our selves, and worse Guides to others. *Nemo potest Deum scire, nisi à Deo doceatur*, said St. *Irenæus*, (*lib. 6. cap.* 13.) If God teaches us, then all is well; but if we do not learn Wisdom at his feet, from whence should we have it? it can come from no other Spring. And therefore it naturally follows, that by how much nearer we are to God, by so much better we are like to be instructed.

But this being supposed, as being most evident, we can easily proceed by wonderful degrees and steps of progression in the Oeconomy of this Divine Philosophy: For,

2. There is in every righteous man a new vital Principle; the Spirit of Grace is the Spirit of Wisdom, and teaches us by secret Inspirations, by proper Arguments, by actual Perswasions, by personal Applications, by Effects and Energies: and as the Soul of a man is the cause of all his vital Operations, so is the Spirit of God the Life of that Life, and the cause of all Actions and Productions Spiritual: And the consequence of this is what St. *John* tells us of, *Ye have received the Unction* 1 John 2. 27. *from above, and that annointing teacheth you all things*: All things of some one kind; that is, certainly, *all things that pertain to life and godliness*;

lineſs; all that by which a *man* is wiſe and happy. We ſee this by common experience. Unleſs the Soul have a new Life put into it, unleſs there be a vital Principle within, unleſs the Spirit of Life be the Informer of the Spirit of the Man, the Word of God will be as dead in the operation as the Body in its powers and poſſibilities. *Sol & Homo generant hominem*, ſaith our Philoſophy: A Man alone does not beget a Man, but a Man and the Sun; for without the influence of the Celeſtial Bodies all natural Actions are ineffective: and ſo it is in the operations of the Soul.

Which Principle divers Phanaticks, both among us and in the Church of *Rome*, miſunderſtanding, look for new Revelations, and expect to be conducted by Ecſtaſie, and will not pray but in a transfiguration, and live upon raptures and extravagant expectations, and ſeparate themſelves from the converſation of men by affectations, by new meaſures and ſingularities, and deſtroy Order, and deſpiſe Government, and live upon illiterate Phantaſms and ignorant Diſcourſes. Theſe men do ψεύδεσθε τὸ ἅγιον πνεῦμα, *they belie the Holy Ghoſt*: For the Spirit of God makes men wiſe; it is an evil Spirit that makes them Fools. The Spirit of God makes us *Wiſe unto Salvation*; it does not ſpend its holy Influences in diſguiſes and convulſions of the Underſtanding: Gods Spirit does not deſtroy Reaſon, but heightens it; he never diſorders the Beauties of Government, but is a God of Order; it is the Spirit of Humility, and teaches no Pride; he is to be found in Churches and Pulpits, upon Altars, and in the Doctors Chairs; not in Conventicles, and mutinous corners of a Houſe: he goes in company with his own Ordinances, and makes progreſſions by the meaſures of life; his infuſions are juſt as our acquiſitions, and his Graces purſue the methods of Nature: that which was imperfect he leads on to perfection, and that which was weak he makes ſtrong: he opens the heart, not to receive murmurs, or to attend to ſecret whiſpers, but to hear the word of God; and then he opens the heart, and creates a new one; and without this new creation, this new principle of life, we may hear the word of God, but we can never underſtand it; we hear the ſound, but are never the better; unleſs there be in our hearts a ſecret conviction by the Spirit of God, the Goſpel it ſelf is a dead Letter, and worketh not in us the light and righteouſneſs of God.

Do not we ſee this by daily experience? Even thoſe things which a good man and an evil man know, they do not know them both alike. A wicked man does know that Good is lovely, and Sin is of an evil and deſtructive nature; and when he is reproved, he is convinced; and when he is obſerved, he is aſhamed; and when he has done, he is unſatisfied; and when he purſues his ſin, he does it in the dark: Tell him he ſhall die, and he ſighs deeply, but he knows it as well as you: Proceed, and ſay, that after death comes Judgment, and the poor man believes and trembles; he knows that God is angry with him; and if you tell him that for ought he knows he may be in Hell to morrow, he knows that it is an intolerable truth, but it is alſo undeniable: And yet after all this, he runs to commit his ſin with as certain an event and reſolution as if he knew no Argument againſt it: Theſe notices of things terrible and true paſs through his Underſtanding as an Eagle through the Air; as long as her flight laſted the air was ſhaken, but there remains no path behind her.

Now ſince at the ſame time we ſee other perſons, not ſo learned it may be, not ſo much verſed in Scriptures, yet they ſay a thing is good and lay hold of it; they believe glorious things of Heaven, and they live ac-

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cordingly, as men that believe themſelves; half a word is enough to make them underſtand; a nod is a ſufficient reproof; the crowing of a Cock, the ſinging of a Lark, the dawning of the day, and the waſhing their hands, are to them competent memorials of Religion, and warnings of their duty. What is the reaſon of this difference? They both read the Scriptures, they read and hear the ſame Sermons, they have capable Underſtandings, they both believe what they hear and what they read, and yet the event is vaſtly different. The reaſon is that which I am now ſpeaking of; the one underſtands by one Principle, the other by another; the one underſtands by Nature, and the other by Grace; the one by Humane Learning, and the other by Divine; the one reads the Scriptures without, and the other within; the one underſtands as a Son of Man, the other as a Son of God; the one perceives by the proportions of the world, and the other by the meaſures of the Spirit; the one underſtands by Reaſon, and the other by Love; and therefore he does not only underſtand the Sermons of the Spirit, and perceives their meaning; but he pierces deeper, and knows the meaning of that meaning; that is, the ſecret of the Spirit, that which is ſpiritually diſcerned, that which gives life to the Propoſition, and activity to the Soul. And the reaſon is, becauſe he hath a Divine Principle within him, and a new Underſtanding; that is plainly, he hath Love, and that's more than Knowledge; as was rarely well obſerved by S. *Paul*, *Knowledge puffeth up, but Charity edifieth*; that is, Charity makes the beſt Scholars. No Sermons can edifie you, no Scriptures can build you up a holy Building to God, unleſs the Love of God be in your hearts, and *purifie your Souls from all filthineſs of the Fleſh and Spirit.*

But ſo it is in the regions of Stars, where a vaſt body of Fire is ſo divided by excentrick motions, that it looks as if Nature had parted them into Orbs and round ſhells of plain and pureſt materials: But where the cauſe is ſimple, and the matter without variety, the motions muſt be uniform; and in Heaven we ſhould either eſpy no motion, or no variety. But God, who deſigned the Heavens to be the cauſes of all changes and motions here below, hath placed his Angels in their houſes of light, and given to every one of his appointed Officers a portion of the fiery matter to circumagitate and roll; and now the wonder ceaſes: for if it be enquired why this part of the fire runs Eaſtward, and the other to the South, they being both indifferent to either, it is becauſe an Angel of God ſits in the Centre, and makes the ſame matter turn, not by the bent of its own mobility and inclination, but in order to the needs of Man, and the great purpoſes of God: And ſo it is in the Underſtandings of Men; when they all receive the ſame Notions, and are taught by the ſame Maſter, and give full conſent to all the Propoſitions, and can of themſelves have nothing to diſtinguiſh them in the events, it is becauſe God has ſent his Divine Spirit, and kindles a new fire, and creates a braver capacity, and applies the Actives to the Paſſives, and bleſſes their operation; For there is in the heart of man ſuch a dead ſea, and an indiſpoſition to holy flames, like as in the cold Rivers in the North, ſo as the fires will not burn them, and the Sun it ſelf will never warm them, till Gods holy Spirit does from the Temple of the *New Jeruſalem* bring a holy flame, and make it ſhine and burn.

1 Cor. 2. 14. *The Natural man* (ſaith the holy Apoſtle) *cannot perceive the things of the Spirit; they are fooliſhneſs unto him*; for *they are ſpiritually diſcerned:* For he that diſcourſes of things by the meaſures of ſenſe, thinks nothing good but that which is delicious to the palate, or pleaſes the bru-

tiſh

tiſh part of Man; and therefore while he eſtimates the ſecrets of Religion by ſuch meaſures, they muſt needs ſeem as inſipid as Cork, or the uncondited Muſhrom; for they have nothing at all of that in their conſtitution. A voluptuous perſon is like the Dogs of *Sicily*, ſo fill'd with the deliciouſneſs of Plants that grow in every furrow and hedge, that they can never keep the ſcent of their Game. Ἀδύνατον ἀναμίξαι ὕδατι πῦρ· ὅτως δύναται τρυφὴ καὶ κατάνυξιν, ſaid St. *Chryſoſtom:* The fire and water can never mingle; ſo neither can ſenſuality, and the watchfulneſs and wiſe diſcerning of the Spirit. *Pilato interroganti de veritate, Chriſtus non reſpondit*; When the wicked Governour asked of Chriſt concerning Truth, Chriſt gave him no anſwer: He was not fit to hear it.

He therefore who ſo underſtands the Words of God, that he not only believes but loves the Propoſition; he who conſents with all his heart, and being convinc'd of the truth does alſo apprehend the neceſſity, and obeys the precept, and delights in the diſcovery, and lays his hand upon his heart, and reduces the notices of things to the practice of duty; he who dares truſt his propoſition, and drives it on to the utmoſt iſſue, reſolving to go after it whitherſoever it can invite him; this Man walks in the Spirit; at leaſt thus far he is gone towards it; his Underſtanding is brought *in obſequium Chriſti*, into the obedience of Chriſt. This is a *loving God with all our mind*; and whatever goes leſs than this, is but Memory, and not Underſtanding; or elſe ſuch notice of things by which a man is neither the wiſer nor the better.

3. Sometimes God gives to his choiceſt, his moſt elect and precious Servants, a knowledge even of ſecret things, which he communicates not to others. We finde it greatly remark'd in the caſe of *Abraham*, Gen. 18. 17. *And the Lord ſaid, Shall I hide from* Abraham *that thing that I do?* Why not from *Abraham?* God tells us, *ver.* 19. *For I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment.* And though this be irregular and infrequent, yet it is a reward of their piety, and the proper increaſe alſo of the ſpiritual man. We find this ſpoken by God to *Daniel*, and promiſed to be the lot of the righteous man in the days of the *Meſſias*; Dan. 12. 10. *Many ſhall be purified, and made white, and tryed; but the wicked ſhall do wickedly*: and what then? *None of the wicked ſhall underſtand, but the wiſe ſhall underſtand.* Where beſides that the wiſe man and the wicked are oppoſed, plainly ſignifying that the wicked man is a Fool and an Ignorant; it is plainly ſaid that *None of the wicked ſhall underſtand* the wiſdom and myſteriouſneſs of the Kingdom of the *Meſſias*.

4. A *good life* is the beſt way to underſtand Wiſdom and Religion, becauſe by the experiences and reliſhes of Religion there is conveyed to them ſuch a ſweetneſs, to which all wicked men are ſtrangers: there is in the things of God to them which practiſe them a deliciouſneſs that makes us love them, and that love admits us into Gods Cabinet, and ſtrangely clarifies the Underſtanding by the purification of the Heart. For when our Reaſon is raiſed up by the Spirit of Chriſt, it is turned quickly into experience; when our Faith relies upon the Principles of Chriſt, it is changed into Viſion; and ſo long as we know God only in the ways of man, by contentious Learning, by Arguing and Diſpute, we ſee nothing but the ſhadow of him, and in that ſhadow we meet with many dark appearances, little certainty, and much conjecture: But when we know him λόγῳ ἀποφαντικῷ, καλλιῴ νοερᾷ, with the eyes of holineſs, and the intuition of gracious experiences, with a quiet ſpirit and the peace of Enjoyment; then we ſhall hear what we never heard, and ſee what our

eyes never ſaw; then the myſteries of Godlineſs ſhall be opened unto us, and clear as the windows of the morning: And this is rarely well
Eph. 5. 14. expreſſed by the Apoſtle, *If we ſtand up from the dead and awake from ſleep, then Chriſt ſhall give us light.*

For although the Scriptures themſelves are written by the Spirit of God, yet they are written within and without: and beſides the light that ſhines upon the face of them, unleſs there be a light ſhining within our hearts, unfolding the leaves, and interpreting the myſterious ſenſe of the Spirit, convincing our Conſciences and preaching to our hearts; to look for Chriſt in the leaves of the Goſpel, is to look for the living amongſt the dead. There is a life in them, but that life is (according to S. *Paul*'s expreſſion) *hid with Chriſt in God*: and unleſs the Spirit of God be the *Promo-condus*, we ſhall never draw it forth.

Humane Learning brings excellent miniſteries towards this: it is admirably uſeful for the reproof of Hereſies, for the detection of Fallacies, for the Letter of the Scripture, for Collateral teſtimonies, for exterior advantages; but there is ſomething beyond this, that *humane* Learning without the addition of *Divine* can never reach. *Moſes* was learned in all the Learning of the *Egyptians*; and the holy men of God contemplated the glories of God in the admirable order, motion and influences of the Heaven: but beſides all this, they were taught of God ſomething far beyond theſe prettineſſes. *Pythagoras* read *Moſes*'s Books, and ſo did *Plato*; and yet they became not Proſelytes of the Religion, though they were learned Scholars of ſuch a Maſter. The reaſon is, becauſe that which they drew forth from thence was not the life and ſecret of it.

Tradidit arcano quodcunque Volumine Moſes.

There is a ſecret in theſe Books, which few men, none but the Godly, did underſtand: and though much of this ſecret is made manifeſt in the Goſpel, yet even here alſo there is a *Letter* and there is a *Spirit*: ſtill there is a reſerve for Gods ſecret ones, even all thoſe deep myſteries which the old Teſtament covered in Figures, and Stories, and Names, and Propheſies, and which Chriſt hath, and by his Spirit will yet reveal more plainly to all that will underſtand them by their proper meaſures. For although the Goſpel is infinitely more legible and plain than the obſcurer Leaves of the Law, yet there is a Seal upon them alſo; *which Seal no man ſhall open but he that is worthy*. We may underſtand ſomething of it by the three Children of the Captivity; they were all skill'd in all the wiſdom of the *Chaldees*, and ſo was *Daniel*: but there was ſomething beyond that in him; *the wiſdom of the moſt high God was in him*, and that taught him a learning beyond his learning.

In all Scripture there is a ſpiritual ſenſe, a ſpiritual *Cabala*, which as it tends directly to holineſs, ſo it is beſt and trueſt underſtood by the Sons of the Spirit, who love God, and therefore know him. Γνῶσις ἐκάστων δι' ὁμοιότητα γίνεται, every thing is beſt known by its own ſimilitudes and analogies.

But I muſt take ſome other time to ſpeak fully of theſe things. I have but one thing more to ſay, and then I ſhall make my Applications of this Doctrine, and ſo conclude.

5. Laſtly, there is a ſort of Gods dear Servants who walk in perfectneſs, who *perfect holineſs in the fear of God*; and they have a degree of Clarity and divine knowledge more than we can diſcourſe of, and more certain

certain than the Demonstrations of Geometry, brighter than the Sun, and indeficient as the light of Heaven. This is called by the Apostle the ἀπαύγασμα τῶν θεοῦ· Christ is this brightness of God, manifested in the hearts of his dearest Servants.

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Ἀλλ' ἐγὼ ἐς καθαρῶν μερόπων φρένα πυρσὸν ἀνάπτω
Εὐμαθίης.——

But I shall say no more of this at this time, for this is to be felt and not to be talked of; and they that never touched it with their finger, may secretly perhaps laugh at it in their heart, and be never the wiser. All that I shall now say of it is, that a good man is united unto God κέντρον κέντρῳ συνάψας, as a flame touches a flame, and combines into splendor and to glory: so is the Spirit of a man united unto Christ by the Spirit of God. These are the friends of God, and they best know Gods mind, and they only that are so know how much such men do know. They have a special *Unction from above*: So that now you are come to the top of all; this is the highest round of the Ladder, and the Angels stand upon it: they dwell in Love and Contemplation, they worship and obey, but dispute not: and our quarrels and impertinent wranglings about Religion are nothing else but the want of the measures of this State. Our light is like a Candle, every wind of vain Doctrine blows it out, or spends the wax, and makes the light tremulous; but the lights of Heaven are fixed and bright, and shine for ever.

But that we may speak not only things mysterious, but things intelligible; how does it come to pass, by what means and what Oeconomy is it effected, that a holy life is the best determination of all Questions, and the surest way of knowledge? Is it to be supposed that a Godly man is better enabled to determine the Questions of Purgatory or Transubstantiation? is the gift of Chastity the best way to reconcile *Thomas* and *Scotus*? and is a temperate man alwaies a better Scholar than a Drunkard? To this I answer, that in all things in which true wisdom consists, Holiness, which is the best wisdom, is the surest way of understanding them. And this,

1. Is effected by Holiness as a proper and natural instrument: for naturally every thing is best discerned by its proper light and congenial instrument.

Γαίῃ μὲν γὰρ γαῖαν ὀπώπαμεν, ὕδατι δ' ὕδωρ.

For as the eye sees visible objects, and the understanding perceives the Intellectual; so does the Spirit the things of the Spirit. *The natural man* (saith S. *Paul*) *knows not the things of God, for they are Spiritually discerned:* that is, they are discovered by a proper light, and concerning these things an unsanctified man discourses pitifully, with an imperfect *Idea*, as a blind man does of Light and Colours which he never saw.

A good man, though unlearned in secular notices, is like the windows of the Temple, narrow without and broad within: he sees not so much of what profits not abroad, but whatsoever is within, and concerns Religion and the glorifications of God, that he sees with a broad inspection: But all humane learning without God is but blindness and ignorant folly.

But when it is δικαιοσύνη βεβαμμένος εἰς βάθος τῆς ἀληθείας, righteousness dipt in the wells of Truth, it is like an eye of Gold in a rich Garment, or like the light of Heaven, it shews it self by its own splendor. What Learning is it to discourse of the Philosophy of the Sacrament, if you do not

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feel the vertue of it? and the man that can with eloquence and ſubtlety diſcourſe of the inſtrumental efficacy of Baptiſmal waters, talks ignorantly in reſpect of him who hath *the anſwer of a good Conſcience* within, and is cleanſed by the purifications of the Spirit. If the Queſtion concern any thing that can perfect a man and make him happy, all that is the proper knowledge and notice of the good man. How can a wicked man underſtand the purities of the heart? and how can an evil and unworthy Communicant tell what it is to have received Chriſt by Faith, to dwell with him, to be united to him, to receive him in his heart? The good man only underſtands that: the one ſees the colour, and the other feels the ſubſtance; the one diſcourſes of the Sacrament, and the other receives Chriſt; the one diſcourſes for or againſt Tranſubſtantiation, but the good man feels himſelf to be changed and ſo joined to Chriſt, that he only underſtands the true ſenſe of Tranſubſtantiation, while he becomes to Chriſt bone of his bone, fleſh of his fleſh, and of the ſame Spirit with his Lord.

We talk much of Reformation, and (bleſſed be God) once we have felt the good of it: But of late we have ſmarted under the name and pretenſion: The Woman that loſt her Groat, *everrit domum*, not *evertit*; ſhe ſwept the houſe, ſhe did not turn the houſe out of doors. That was but an ill Reformation that untiled the Roof and broke the Walls, and was digging down the Foundation.

Now among all the pretenſions of Reformation, who can tell better what is, and what is not, true Reformation, than he that is truly Reformed himſelf? He knows what pleaſes God, and can beſt tell by what inſtruments he is reconciled. *The mouth of the juſt bringeth forth wiſ-*
Prov. 10. 31, 32. *dom; and the lips of the righteous know what is acceptable*, ſaith *Solomon*. He cannot be couſened by names of things, and feels that Reformation to be Impoſture that is Sacrilegious: himſelf is humble and obedient, and therefore knows that is not Truth that perſwades to Schiſm and Diſobedience: and moſt of the Queſtions of Chriſtendom are ſuch which either are good for nothing, and therefore to be laid aſide; or if they be complicated with action, and are miniſteries of practice, no man can judge them ſo well as the ſpiritual man. *That which beſt pleaſes God, that which does good to our Neighbour, that which teaches ſobriety, that which combines with Government, that which ſpeaks honour of God and does him honour*, that only is Truth. Holineſs therefore is a proper and natural inſtrument of Divine knowledge, and muſt needs be the beſt way of inſtruction in the Queſtions of Chriſtendom, becauſe in the moſt of them a Duty is complicated with the Propoſition.

No man that intends to live holily can ever ſuffer any pretences of Religion to be made to teach him to fight againſt his King. And when the men of *Geneva* turned their Biſhop out of doors, they might eaſily have conſidered that the ſame perſon was their Prince too; and that muſt needs be a ſtrange Religion that roſe up againſt *Moſes* and *Aaron* at the ſame time: but that hath been the method ever ſince. There was no Church till then was ever governed without an Apoſtle or a Biſhop: and ſince then, they who go from their Biſhop have ſaid very often to their King too, *Nolumus hunc regnare*: and when we ſee men pretending Religion, and yet refuſe to own the Kings Supremacy, they may upon the ſtock of holineſs eaſily reprove their own folly, by conſidering that ſuch recuſancy does introduce into our Churches the very worſt, the moſt intollerable parts of Popery: For *perfect ſubmiſſion to* Kings *is the glory of the* Proteſtant *Cauſe*: and really the reproveable Doctrines of the Church

of

of *Rome* are by nothing ſo much confuted, as that they deſtroy good life by conſequent and evident deduction; as by an Induction of particulars were eaſie to make apparent, if this were the proper ſeaſon for it.

2. Holineſs is not only an advantage to the learning all wiſdom and holineſs, but for the diſcerning that which is wiſe and holy from what is trifling and uſeleſs and contentious; and to one of theſe heads all Queſtions will return: and therefore in all, from Holineſs we have the beſt Inſtructions. And this brings me to the next Particle of the general Conſideration. For that which we are taught by the holy Spirit of God, this *new nature*, this *vital principle* within us, it is that which is worth our learning; not vain and empty, idle and inſignificant notions, in which when you have laboured till your eyes are fixed in their Orbs, and your fleſh unfixed from its bones, you are no better and no wiſer. If the Spirit of God be your Teacher, he will teach you ſuch truths as will make you know and love God, and become like to him, and enjoy him for ever, by paſſing from ſimilitude to union and eternal fruition. But what are you the better if any man ſhould pretend to teach you whether every Angel makes a *ſpecies*? and what is the individuation of the Soul in the ſtate of ſeparation? what are you the wiſer if you ſhould ſtudy and find out what place *Adam* ſhould for ever have lived in if he had not fallen? and what is any man the more learned if he hears the diſputes, whether *Adam* ſhould have multiplyed Children in the ſtate of Innocence, and what would have been the event of things if one Child had been born before his Fathers ſin?

Too many Scholars have lived upon Air and empty notions for many ages paſt, and troubled themſelves with tying & untying knots, like *Hypocondriacks* in a fit of Melancholy, thinking of *nothing*, & troubling themſelves with *nothing*, and falling out about *nothings*, and being very wiſe & very learned in things that are not and work not, and were never planted in *Paradiſe* by the finger of God. Mens notions are too often like the Mules, begotten by æquivocal and unnatural Generations; but they make no *ſpecies*: they are begotten, but they can beget nothing; they are the effects of long ſtudy, but they can do no good when they are produced: they are not that which *Solomon* calls *viam intelligentiæ*, *the way of underſtanding*. If the Spirit of God be our Teacher, we ſhall learn to avoid evil, and to do good, to be wiſe and to be holy, to be profitable and careful: and they that walk in this way ſhall find more peace in their Conſciences, more skill in the Scriptures, more ſatisfaction in their doubts, than can be obtained by all the polemical and impertinent diſputations of the world. And if the holy Spirit can teach us how vain a thing it is to do fooliſh things, he alſo will teach us how vain a thing it is to trouble the world with fooliſh Queſtions, to diſturb the Church for intereſt or pride, to reſiſt Government in things indifferent, to ſpend the peoples zeal in things unprofitable, to make Religion to conſiſt in outſides, and oppoſition to circumſtances and trifling regards. No, no, the Man that is wiſe, he that is conducted by the Spirit of God, knows better in what Chriſts Kingdom does conſiſt, than to throw away his time and intereſt, and peace and ſafety; for what? for Religion? no: for the Body of Religion? not ſo much: for the Garment of the Body of Religion? no, not for ſo much; but for the *Fringes* of the *Garment* of the *Body* of *Religion*; for ſuch and no better are the diſputes that trouble our diſcontented Brethren; they are *things*, or rather *Circumſtances* and *manners* of *things*, in which the Soul and Spirit is not at all concerned.

3. Holi-

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3. Holineſs of life is the beſt way of finding out truth and underſtanding; not only as a *Natural medium*, nor only as a *prudent medium*, but as a *means by way of Divine bleſſing*. *He that hath my Commandments and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.* Here we have a promiſe for it; and upon that we may relye. John. 14. 21.

The old man that confuted the *Arian* Prieſt by a plain recital of his *Creed*, found a mighty power of God effecting his own Work by a ſtrange manner, and by a very plain inſtrument: it wrought a divine bleſſing juſt as Sacraments uſe to do: and this Lightning ſometimes comes in a ſtrange manner as a peculiar bleſſing to good men. For God kept the ſecrets of his Kingdom from the wiſe Heathens and the learned *Jews*, revealing them to Babes, not becauſe they had leſs learning, but becauſe they had more love; they were children and Babes in *Malice*, they loved Chriſt, and ſo he became to them a light and a glory. St. *Paul* had more Learning then they all; and *Moſes* was inſtructed in all the Learning of the *Egyptians*: yet becauſe he was the meekeſt man upon Earth, he was alſo the wiſeſt, and to his humane Learning in which he was excellent, he had a divine light and excellent wiſdom ſuperadded to him by way of ſpiritual bleſſings. And St. *Paul*, though he went very far to the Knowledge of many great and excellent truths by the force of humane learning, yet he was far ſhort of perfective truth and true wiſdom till he learned a new Leſſon in a new School, at the feet of one greater then his *Gamaliel*: his learning grew much greater, his notions brighter, his skill deeper, by the love of Chriſt, and his deſires, his paſſionate deſires after *Jeſus*.

The force and uſe of humane learning, and of this *Divine learning* I am now ſpeaking of, are both well expreſſed by the Prophet *Iſaiah*, 29. 11, 12. *And the viſion of all is become unto you as the words of a Book that is ſealed, which men deliver to one that is learned, ſaying, Read this, I pray thee: and he ſaith, I cannot, for it is ſeal'd. And the Book is delivered to him that is not learned, ſaying, Read this, I pray thee: and he ſaith, I am not learned.* He that is no learned man, who is not bred up in the Schools of the Prophets, cannot read Gods Book for want of learning. For humane Learning is the gate and firſt entrance of Divine viſion; not the only one indeed, but the common gate. But beyond this, there muſt be another learning; for he that is learned, bring the Book to him, and you are not much the better as to the ſecret part of it, if the Book be ſealed, if his eyes be cloſed, if his heart be not opened, if God does not ſpeak to him in the ſecret way of diſcipline. Humane learning is an excellent Foundation; but the top-ſtone is laid by Love and Conformity to the will of God. For we may further obſerve, that blindneſſe, errour and Ignorance are the puniſhments which God ſends upon wicked and ungodly men. *Etiamſi propter noſtræ intelligentiæ tarditatem & vitæ demeritum veritas nondum ſe apertiſſime oſtenderit*, was St. *Auſtin*'s expreſſion, The truth hath not yet been manifeſted fully to us, *by reaſon of our demerits:* our ſins have hindred the brightneſs of the truth from ſhining upon us. And St. *Paul* obſerves, that when the Heathens gave themſelves *over to luſts, God gave them over to ſtrong deluſions, & to believe a Lie.* But *God giveth to a man that is good in his ſight, wiſdom and knowledge and joy*, ſaid the wiſe *Preacher*. But this is moſt expreſly promiſed in the New Teſtament, and particularly in that admirable *Sermon* which our bleſſed Saviour preach'd a little before his death. *The Comforter, which is the Holy Ghoſt, whom the Father, will ſend in my name, he ſhall teach you all things.* Well: there's our Teacher told

Rom. 1. 25, 26. Eccl. 2. 26. John 14. 26

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told of plainly: But how ſhall we obtain this teacher, and how ſhall we be taught? *v.* 15, 16, 17. Chriſt will pray for us that we may have this Spirit. That's well: but ſhall all Chriſtians have the Spirit? Yes, all that will live like Chriſtians: for ſo ſaid Chriſt, *If ye love me, keep my Commandments; and I will pray the Father, and he will give you another Comforter, that may abide with you for ever; even the ſpirit of truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him.* Mark theſe things. The Spirit of God is our teacher: he will abide with us for ever to be our teacher: he will teach us all things; but how? *if ye love Chriſt*, if ye keep his Commandments, but not elſe: if ye be of the World, that is of worldly affections, ye cannot ſee him, ye cannot know him. And this is the particular I am now to ſpeak to, The way by which the Spirit of God teaches us in all the ways and ſecrets of God, is Love and Holineſſe.

Secreta Dei Deo noſtro & filiis domus ejus, Gods ſecrets are to himſelf and the ſons of his Houſe, ſaith the *Jewiſh* Proverb. Love is the great inſtrument of Divine knowledge, that is the ὕψιμα τῆς διδασκομένης, the height of all that is to be taught or learned. Love is Obedience, and we learn his words beſt when we practiſe them: ἃ γὰρ δεῖ μαθόντας ποιεῖν, ταῦτα ποιοῦντες μανθάνομεν, ſaid *Ariſtotle*; thoſe things which they that learn ought to practiſe, even while they practiſe they will beſt learn. *Quisquis non venit, profectò nec didicit: Ita enim Dominus docet per Spiritus gratiam, ut quod quisque didicerit, non tantum cognoſcendo videat, ſed etiam volendo appetat & agendo perficiat.* St. *Auſtin De gratia Chriſti lib.* 1. *c.* 14. Unleſſe we come to Chriſt, we ſhall never learn: for ſo our Bleſſed Lord teaches us by the grace of his Spirit, that what any one learns, he not only ſees it by knowledge, but deſires it by choice, and perfects it by practice.

Lib. 2. *Ethic. c.* 1.

Nullum bonum perfectè noſcitur quod non perfectè amatur. Aug. lib 83. qu. de gratia Chriſti.

4. When this is reduced to practice and experience, we find not only in things of practcie, but even in deepeſt myſteries, not only the choiceſt and moſt eminent Saints, but even every good man can beſt tell what is true, and beſt reprove an error.

He that goes about to ſpeak of and to underſtand the *myſterious Trinity*, and does it by words and names of mans invention, or by ſuch which ſignifie contingently, if he reckons this myſtery by the Mythology of Numbers, by the *Cabala* of Letters, by the diſtinctions of the School, and by the weak inventions of diſputing people; if he only talks of Eſſences and exiſtencies, Hypoſtaſes and perſonalities, diſtinctions without difference, and priority in Coequalities, and unity in Pluralities, and of ſuperior Prædicates of no larger extent then the inferior Subjects, he may amuſe himſelf, and find his underſtanding will be like St. *Peters* upon the Mount of *Tabor* at the Transfiguration: he may build three Tabernacles in his head, and talk ſomething, but he knows not what. But the good man that feels the *power of the Father*, and he to whom the Son is become *Wiſdom*, *Righteouſneſſe*, *Sanctification*, and *Redemption*; he in *whoſe heart the love of the Spirit of God is ſpred*, to whom God hath communicated the *Holy Ghoſt*, the *Comforter*; this man, though he underſtands nothing of that which is unintelligible, yet *he only* underſtands the myſteriouſneſſe of the Holy Trinity. No man can be convinced well and wiſely of the Article of the *Holy*, *Bleſſed*, and *Undivided Trinity*, but he that feels the mightineſs of the Father begetting him to *a new life*, the wiſdom of the Son *building him up in a moſt holy Faith*, and the *love of the Spirit of God* making him to become like unto God.

He that hath paſſed from his Childhood in Grace under the ſpiritual generation

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generation of the *Father*, and is gone forward to be a *young man* in Chriſt, ſtrong and vigorous in holy actions and holy undertakings, and from thence is become an old Diſciple, and ſtrong and grown old in Religion, and the converſation of the Spirit; this man beſt underſtands the ſecret and undiſcernable oeconomy, he feels this unintelligible Myſtery, and ſees with his heart what his tongue can never expreſs, and his Metaphyſicks can never prove. In theſe caſes Faith and Love are the beſt Knowledg, and *Jeſus Chriſt* is beſt known by *the Grace of our Lord Jeſus Chriſt*; and if the Kingdom of God be *in us*, then we know God, and are known of him; and when we communicate of the Spirit of God, when we pray for him, and have received him, and entertained him, and dwelt with him, and warmed our ſelves by his holy fires, then we know him too: But there is no other ſatisfactory knowledge of the Bleſſed *Trinity* but this: And therefore whatever thing is ſpoken of God *Metaphyſically*, there is no knowing of God *Theologically*, and as he ought to be known, but by the meaſures of Holineſs, and the proper light of the Spirit of *God*.

But in this caſe Experience is the beſt Learning, and Chriſtianity is the beſt Inſtitution, and the Spirit of God is the beſt Teacher, and Holineſs is the greateſt Wiſdom; and he that ſins moſt is the moſt Ignorant, and the humble and obedient man is the beſt Scholar: *For the Spirit of God is a loving Spirit, and will not enter into a polluted Soul: But he that keepeth the Law getteth the underſtanding thereof, and the perfection of the fear of the Lord is Wiſdom*, ſaid the wiſe *Ben-Sirach*. And now give me leave to apply the Doctrine to you, and ſo I ſhall diſmiſs you from this attention.

Eccluſ. 21. 11.

Many ways have been attempted to reconcile the differences of the Church in matters of Religion, and all the Counſels of man have yet prov'd ineffective: Let us now try Gods method, let us betake our ſelves to live holily, and then the Spirit of God will lead us into all Truth. And indeed *it matters not what Religion any man is of, if he be a Villain*; the Opinion of his Sect, as it will not ſave his Soul, ſo neither will it do good to the Publick: But this is a ſure Rule, If the holy man beſt underſtands Wiſdom and Religion, then by the proportions of holineſs we ſhall beſt meaſure the Doctrines that are obtruded to the diſturbance of our Peace, and the diſhonour of the Goſpel. And therefore,

1. That is no good Religion whoſe Principles deſtroy any duty of Religion. He that ſhall maintain it to be lawful to make a *War* for the defence of his *Opinion*, be it what it will, his Doctrine is againſt Godlineſs. Any thing that is proud, any thing that is peeviſh and ſcornful, any thing that is uncharitable, is againſt the ὑγιαίνουσα διδασκαλία, that *form of ſound Doctrine* which the Apoſtle ſpeaks of: And I remember that *Ammianus Marcellinus* telling of *George* a proud and factious Miniſter, that he was an Informer againſt his Brethren, he ſays, he did it *oblitus Profeſſionis ſuæ, quæ nil niſi juſtum ſuadet & lene*; he forgot his Profeſſion, which teaches nothing but juſtice and meekneſs, kindneſſes and charity. And however *Bellarmine* and others are pleaſed to take but indirect and imperfect notice of it, yet *Goodneſs* is the beſt note of the true Church.

2. It is but an ill ſign of Holineſs when a man is buſie in troubling himſelf and his Superiour in little Scruples and phantaſtick Opinions, about things not concerning the life of Religion, or the pleaſure of God, or the excellencies of the Spirit. A good man knows how to pleaſe God, how to converſe with him, how to advance the Kingdom of the Lord *Jeſus*, to ſet forward Holineſs, and the Love of God and of his Brother;

Brother; and he knows also that there is no Godliness in spending our time and our talk, our heart and our spirits, about the Garments and Outsides of Religion: And they can ill teach others, that do not know that Religion does not consist in these things; but Obedience may, and *reductively* that is Religion: and he that for that which is no part of Religion destroys Religion directly, by neglecting that Duty that is adopted into Religion, is a man of Phancy and of the World; but he gives but an ill account that he is a man of God, and a Son of the Spirit.

Spend not your time in that which profits not; for your labour and your health, your time and your Studies are very valuable: and it is a thousand pities to see a diligent and a hopeful person spend himself in gathering Cockle-shells and little Pebbles, in telling Sands upon the shores, and making Garlands of useless Daisies. Study that which is profitable, that which will make you useful to Churches and Commonwealths, that which will make you desirable and wise. Only I shall add this to you, That in *Learning* there are variety of things as well as in *Religion*: there is Mint and Cummin, and there are the weighty things of the Law; so there are Studies more and less useful, and every thing that is useful will be required in its time: and I may in this also use the words of our Blessed Saviour, *These things ought you to* look after, and *not to leave the other* unregarded. But your great care is to be in the things of God and of Religion, in Holiness and true Wisdom, remembring the saying of *Origen*, That the Knowledge that arises from Goodness is θειότερόν τι πάσης ἀποδείξεως, something that is more certain and more divine than all demonstration, than all other Learnings of the World.

3. That's no good Religion that disturbs Governments, or shakes a foundation of publick Peace. *Kings* and *Bishops* are the Foundations and the great Principles of Unity, of Peace, and Government; like *Rachel* and *Leah* they build up the house of *Israel:* and those blind *Sampsons* that shake these Pillars, intend to pull the house down. *My Son, fear God and the King*, saith *Solomon, and meddle not with them that are given to change.* That is not Truth that loves Changes; and the new-nothings of Heretical and Schismatical Preachers are infinitely far from the blessings of Truth.

In the holy Language *Truth* hath a mysterious Name, אמת *Emet*; it consists of three Letters, the first and the last and the middlemost of the Hebrew Letters; implying to us, that *Truth* is first, and will be last, and it is the same all the way, and combines and unites all extreams; it ties all ends together. *Truth is lasting, and ever full of blessing*: For the *Jews* observe that those Letters which signifie *Truth*, are both in the figure and the number Quadrate, firm and cubical; these signifie a Foundation, and an abode for ever. Whereas on the other side, the word which in Hebrew signifies *a lye*, שחר *Secher*, is made of Letters whose numbers are imperfect, and their figure pointed and voluble; to signifie that *a Lye hath no foundation.*

And this very Observation will give good light in our Questions and Disputes: And I give my instance in *Episcopal Government*, which hath been of so lasting an abode, of so long a blessing, hath its firmament by the Principles of Christianity, hath been blessed by the issues of that stabiliment; it hath for sixteen hundred years combined with *Monarchy*, and hath been taught by the Spirit which hath so long dwelt in Gods Church, and hath now (according to the promise of *Jesus*, that says *the gates of Hell shall never prevail against the Church*) been restored amongst us by a heap of Miracles; and as it went away, so now it is returned

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turned again in the hand of *Monarchy*, and in the boſom of our fundamental Laws. Now that Doctrine muſt needs be ſuſpected of Error, and an intolerable Lie, that ſpeaks againſt this Truth, which hath had ſo long a teſtimony from God, and from the Wiſdom and Experience of ſo many Ages, of all our *Anceſtors*, and all our *Laws*.

When the Spirit of God wrote in *Greek*, Chriſt is call'd Α and Ω; if he had ſpoken *Hebrew*, he had been called א and ת, that is, אמת *Emet*, he is *Truth*, the ſame yeſterday and to day and for ever: and whoever oppoſes this holy Sanction which Chriſts Spirit hath ſanctified, his Word hath warranted, his Bleſſings have endeared, his Promiſes have ratified, and his Church hath always kept; he fights againſt this אמת *Emet*, and *Secher* is his portion; his lot is *a Lie*, his portion is there where Holineſs can never dwell.

And now to conclude, to you *Fathers* and *Brethren*, you who are, or intend to be of the *Clergy*; you ſee here the beſt *Compendium* of your Studies, the beſt abbreviature of your Labours, the trueſt Method of Wiſdom, and the infallible, the only way of judging concerning the Diſputes and Queſtions in *Chriſtendom*. It is not by reading multitudes of Books, but by ſtudying the Truth of God: It is not by laborious Commentaries of the Doctors that you can finiſh your work, but by the Expoſitions of the *Spirit of God*: It is not by the Rules of *Metaphyſicks*, but by the proportions of *Holineſs*: And when all Books are read, and all Arguments examined, and all Authorities alledged, nothing can be found to be true that is unholy. *Give your ſelves to reading, to exhortation, and to Doctrine*, ſaith St. *Paul*. *Read* all good Books you can; but *exhortation* unto good life is the beſt Inſtrument, and the beſt Teacher of true *Doctrine*, of that which is *according to Godlineſs*.

And let me tell you this, The great Learning of the Fathers was more owing to their Piety than to their Skill; more to God than to themſelves: and to this purpoſe is that excellent Ejaculation of St. *Chryſoſtom*, with which I will conclude. *O bleſſed and happy men, whoſe Names are in the Book of Life, from whom the Devils fled, and Hereticks did fear them, who (by Holineſs) have ſtopped the mouths of them that ſpake perverſe things!* *But I, like* David, *will cry out*, Where are thy loving-kindneſſes which have been ever of old? *Where is the bleſſed Quire of* Biſhops *and* Doctors, *who ſhined like Lights in the World, and contained the* Word of Life? Dulce eſt meminiſſe; *their very memory is pleaſant. Where is that* Evodias, *the ſweet ſavour of the Church, the Succeſſor and Imitator of the holy Apoſtles? Where is* Ignatius, *in whom God dwelt? Where is S.* Dionyſius *the* Areopagite, *that Bird of Paradiſe, that celeſtial Eagle? Where is* Hyppolitus, *that good man,* ἀνὴρ χρηστὸς, *that gentle ſweet perſon? Where is great St.* Baſil, *a man almoſt equal to the Apoſtles? Where is* Athanaſius, *rich in vertue? Where is* Gregory Nyſſen, *that great Divine? and* Ephrem *the great* Syrian, *that ſtirred up the ſluggiſh, and awakened the ſleepers, and comforted the afflicted, and brought the young men to diſcipline; the Looking-glaſs of the Religious, the Captain of the Penitents, the deſtruction of Hereſies, the receptacle of Graces, the habitation of the Holy Ghoſt?* Theſe were the men that prevailed againſt Errour, becauſe they lived according to Truth; and whoever ſhall oppoſe you and the Truth you walk by, may better be confuted by your Lives than by your Diſputations. Let *your adverſaries have no evil thing to ſay of you*, and then you will beſt ſilence them: For all Hereſies and falſe Doctrines are but like *Myron's* counterfeit Cow, it deceived none but Beaſts; and theſe can cozen none but the wicked and the negligent, them that love

Lib. de Conſummat. ſeculi inter opera. Ephrem Syri.

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a Lie, and live according to it. [But if ye *become burning and ſhining lights*; if ye *do not detain the truth in unrighteouſneſs*; if ye *walk in light and live in the Spirit*; your Doctrines will be true, and that Truth will prevail.] But if ye live wickedly and ſcandalouſly, every little Schiſmatick ſhall put you to ſhame, and draw Diſciples after him, and abuſe your Flocks, and feed them with Colocynths and Hemlock, and place Hereſie in the Chairs appointed for your Religion. SERM. VI.

I pray God give you all Grace to follow this Wiſdom, to ſtudy this Learning, to labour for the underſtanding of Godlineſs; ſo your Time and your Studies, your Perſons and your Labours, will be holy and uſeful, ſanctified and bleſſed, beneficial to men, and pleaſing to God, through him who is the *Wiſdom* of the *Father*, who is made to all that love him *Wiſdom*, and *Righteouſneſs*, and *Sanctification*, and *Redemption*: *To whom with the Father*, &c.

FINIS.

A

SERMON

Preached in *Chriſts-Church*, *Dublin*,
July 16. 1663.

AT THE

FUNERAL

Of the Moſt Reverend Father in God,

JOHN,

Late Lord Archbiſhop of *Armagh*, and Primate of all *Ireland*.

WITH

A Succinct Narrative of His whole Life.

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SERM. VII.

A Funeral Sermon.

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1 Cor. XV. 23.

But every Man in his own Order: Chriſt the firſt fruits; afterward they that are Chriſt's at his coming.

THE Condition of Man in this world is ſo limited and depreſſed, ſo relative and imperfect, that the beſt things he does he does weakly, and the beſt things he hath are imperfections in their very conſtitution. I need not tell how little it is that we know; the greateſt indication of this is, That we can never tell how many things we know not: and we may ſoon ſpan our own Knowledge, but our Ignorance we can never fathom. Our very Will, in which Mankind pretends to be moſt noble and imperial, is a direct ſtate of imperfection; and our very liberty of Chuſing good and evil is permitted to us, not to make us proud, but to make us humble; for it ſuppoſes weakneſs of Reaſon and weakneſs of Love. For if we underſtood all the degrees of Amability in the Service of God, or if we had ſuch love to God as he deſerves, and ſo perfect a conviction as were fit for his Services, we could no more Deliberate: For Liberty of Will is like the motion of a Magnetick Needle toward the North, full of trembling and uncertainty till it were fixed in the beloved Point; it wavers as long as it is free, and is at reſt when it can chuſe no more. And truly what is the hope of man? It is indeed the Reſurrection of of the Soul in this world from ſorrow and her ſaddeſt preſſures, and like the Twilight to the Day, and the Harbinger of joy; but ſtill it is but a conjugation of Infirmities, and proclaims our preſent calamity, only becauſe it is uneaſie here, it thruſts us forwards toward the light and glories of the Reſurrection.

For as a Worm creeping with her belly on the ground, with her portion and ſhare of *Adam*'s Curſe, lifts up its head to partake a little of the bleſſings of the air, and opens the junctures of her imperfect body, and curles her little rings into knots and combinations, drawing up her tail to a neighbourhood of the heads pleaſure and motion; but ſtill it muſt return to abide the fate of its own nature, and dwell and ſleep upon the duſt: So are the hopes of a mortal man; he opens his eyes and looks upon fine things at diſtance, and ſhuts them again with weakneſs, becauſe they are too glorious to behold; and the Man rejoices

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becauſe he hopes fine things are ſtaying for him; but his heart akes, becauſe he knows there are a thouſand ways to fail and miſs of thoſe glories; and though he hopes, yet he enjoys not; he longs, but he poſſeſſes not, and muſt be content with his portion of duſt; and being *a worm and no man* muſt lie down in this portion, before he can receive the end of his hopes, the ſalvation of his Soul in the Reſurrection of the dead. For as Death is the end of our lives, ſo is the Reſurrection the end of our hopes; and as we dye daily, ſo we daily hope: but Death which is the end of our life, is the enlargement of our Spirits from hope to certainty, from uncertain fears to certain expectations, from the death of the Body to the life of the Soul; that is, to partake of the light and life of Chriſt, to riſe to life as he did; for his Reſurrection is the beginning of ours: He dyed for us alone, not for himſelf; but he roſe again for himſelf and us too. So that if he did riſe, ſo ſhall we; the Reſurrection ſhall be univerſal; good and bad, all ſhall riſe, but not altogether: Firſt Chriſt, then we that are Chriſts; and yet there is a third Reſurrection, though not ſpoken of here; but thus it ſhall be. *The dead of Chriſt ſhall riſe firſt*; that is, next to Chriſt; and after them the wicked ſhall riſe to condemnation.

So that you ſee here is the ſum of affairs treated of in my Text: Not whether it be lawful to eat a Tortoiſe or a Muſhroom, or to tread with the foot bare upon the ground within the Octaves of *Eaſter*. *It is not here inquired* whether Angels be material or immaterial; or whether the dwellings of dead Infants be within the Air or in the Regions of the Earth; the inquiry here is, whether we *are to be Chriſtians or no? whether we are to live good lives or no?* or whether it be permitted to us to live with Luſt or Covetouſneſs acted with all the Daughters of Rapine and Ambition? whether there be any ſuch thing as ſin, any judicatory for Conſciences, any rewards of Piety, any difference of Good and Bad, any rewards after this life? This is the deſign of theſe words by proper interpretation: for if men ſhall dye like Dogs and Sheep, they will certainly live like Wolves and Foxes: but he that believes the Article of the Reſurrection, hath entertained the greateſt Demonſtration in the world, That nothing can make us happy but the Knowledge of God, and Conformity to the life and death of the Holy Jeſus. Here therefore are the great Hinges of all Religion: 1. Chriſt is already riſen from the dead. 2. We alſo ſhall riſe in Gods time and our order. Chriſt is the firſt fruits. But there ſhall be a full Harveſt of the Reſurrection, and all ſhall riſe. My Text ſpeaks only of the Reſurrection of the juſt, of them that belong to Chriſt; explicitely I ſay of theſe, and therefore directly of Reſurrection to life Eternal. But becauſe he alſo ſays there ſhall be an order for every man; and yet every man does not belong to Chriſt; therefore indirectly alſo he implies the more univerſal Reſurrection unto Judgment: But this ſhall be the laſt thing that ſhall be done; for, according to the Proverb of the Jews, *Michael* flies but with one wing, and *Gabriel* with two; God is quick in ſending Angels of peace, and they flie apace; but the meſſengers of wrath come ſlowly: God is more haſty to glorifie his Servants than to condemn the wicked. And therefore in the ſtory of *Dives* and *Lazarus* we find that the beggar dyed firſt; the good man *Lazarus* was firſt taken away from his miſery to his comfort, and afterwards the rich man dyed: and as the good many times die firſt, ſo all of them riſe firſt, as if it were a matter of haſte: And as the mothers breaſts ſwell and ſhoot and long to give food to her babe; ſo Gods bowels did yearn over his baniſhed Children, and

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he longs to cause them to eat and drink in his Kingdom. And at last the wicked shall rise unto condemnation, for that must be done too; every man in his own order: First Christ, then Christs Servants, and at last Christs Enemies. The first of these is the great ground of our Faith, the second is the consummation of all our hopes: the first is the foundation of God that stands sure, the second is that superstructure that shall never perish: by the first we believe in God unto righteousness, by the second we live in God unto salvation: But the third, for that also is true and must be considered, is the great affrightment of all them that live ungodly. But in the whole, Christs Resurrection and ours is the Α *and* Ω *of a Christian*; that as *Jesus Christ is the same yesterday and to day, and the same for ever*, so may we in Christ become the morrow of the Resurrection, the same or better than yesterday in our natural life; the same body and the same soul tyed together in the same essential union, with this only difference, that not Nature but Grace and Glory with an Hermetick seal give us a new signature, whereby we shall no more be changed, but like unto Christ our head we shall become the same for ever. Of these I shall discourse in order. 1. That Christ who is the first fruits, is the first in this order: he is already risen from the dead. 2. We shall all take our turns, we shall die, and as sure as death we shall all rise again. And 3. This very order is effective of the thing it self. That Christ is first risen, is the demonstration and certainty of ours, for because there is an order in this œconomy, the first in the kind is the measure of the rest. If Christ be the first fruits, we are the whole vintage, and we shall all die in the order of Nature, and shall rise again in the order of Christ: They that are Christ's, and are found so at his coming, shall partake of his Resurrection. But Christ first, then they that are Christ's: that's the order.

1. Christ is the first fruits; he is already risen from the dead: For he alone could not be held by death. *Free among the dead.*

Φρίξεν σε γέρων τότε Ἀΐδας ὁπαλαιγενὴς,
Καὶ λαοβόρος κύων, Ἀνεχάσατο βηλῶ· *Synes. hym. 6.*

Death was Sins eldest Daughter, and the Grave-cloaths were her first mantle; but Christ was Conqueror over both, and came to take that away, and to disarm this. This was a glory fit for the head of mankind, but it was too great and too good to be easily believed by incredulous and weak-hearted Man. It was at first doubted of by all that were concerned; but they that saw it had no reason to doubt any longer. But what's that to us who saw it not? Yes, very much, *Valde dubitatum est ab illis, ne dubitaretur à nobis*, saith S. *Augustine*, They doubted very much, that by their confirmation we might be established and doubt no more. *Mary Magdalene* saw him first, and she ran with joy and said *she had seen the Lord, and that he was risen from the dead; but they believed her not: After that divers women together saw him*, and they told it, but had no thanks for their pains, and obtained no credit among the Disciples: The two Disciples that went to *Emaus* saw him, talked with him, eat with him, and they ran and told it: they told true, but no body believed them: Then S. *Peter* saw him, but he was not yet got into the Chair of the Catholick Church, they did not think him infallible, and so they believed him not at all. Five times in one day he appeared; for after all this he appeared to the Eleven; they were indeed transported with joy and wonder, but they would scarce believe their own eyes, and though they saw him they doubted. Well, all this was not enough;

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enough; he was ſeen alſo of *James*, and ſuffered *Thomas* to thruſt his hand into his ſide, and appeared to S. *Paul*, and was ſeen by *five hundred brethren at once*. So that there is no capacity of mankind, no time, no place, but had an ocular demonſtration of his Reſurrection. He appeared to Men and Women, to the Clergy and the Laity, to ſinners of both ſexes; to weak men and to criminals, to doubters and denyers, at home and abroad, in publick and in private, in their houſes and their journeys, unexpected and by appointment, betimes in the morning and late at night, to them in conjunction and to them in diſperſion, when they did look for him and when they did not; he *appeared upon earth to many, and to S.* Paul *and S.* Stephen *from Heaven*: So that we can require no greater teſtimony than all theſe are able to give us; and they ſaw for themſelves and for us too, that the Faith and certainty of the Reſurrection of *Jeſus* might be conveyed to all that ſhall die and follow Chriſt in their own order.

Now this being matter of fact, cannot be ſuppoſed infinite, but limited to time and place, and therefore to be proved by them who at that time were upon the place; good men and true, ſimple and yet loſers by the bargain, many and united, confident and conſtant, preaching it all their life, and ſtoutly maintaining it at their death: Men that would not deceive others, and Men that could not be deceived themſelves in a matter ſo notorious and ſo proved, and ſo ſeen: and if this be not ſufficient credibility in a matter of fact as this was, then we can have no ſtory credibly tranſmitted to us, no Records kept, no Acts of Courts, no Narratives of the dayes of old, no Traditions of our Fathers, no memorials of them in the third Generation. Nay, if from theſe we have not ſufficient cauſes, and arguments of Faith, how ſhall we be able to know the will of Heaven upon Earth? unleſs God do not only tell it once, but always, and not only always to ſome men, but always to all men: for if ſome men muſt believe others, they can never do it in any thing more reaſonably than in this; and if we may not truſt them in this, then without a perpetual miracle no man could have Faith: for Faith could never come by hearing, by nothing but by ſeeing. But if there be any uſe of Hiſtory, any Faith in men, any honeſty in manners, any truth in humane entercourſe; if there be any uſe of Apoſtles or Teachers, of Ambaſſadors or Letters, of ears or hearing; if there be any ſuch thing as the Grace of Faith, that is leſs than demonſtration or intuition, then we may be as ſure that Chriſt the firſt Fruits is already riſen, as all theſe credibilities can make us. But let us take heed; as God hates a a lie, ſo he hates incredulity; an obſtinate, a fooliſh and pertinacious underſtanding. What we do every minute of our lives in matters of title and great concernment, if we refuſe to do it in Religion, which yet is to be conducted as all humane affairs are, by humane inſtruments and arguments of perſwaſion proper to the nature of the thing, it is an obſtinacy as croſs to humane reaſon, as it is to Divine Faith.

But this Article was ſo clearly proved, that preſently it came to paſs that men were no longer aſhamed of the Croſs, but it was worn upon breaſts, printed in the air, drawn upon foreheads, carried upon Banners, put upon Crowns Imperial, preſently it came to paſs that the Religion of the deſpiſed Jeſus did infinitely prevail: a Religion that taught men to be meek and humble, apt to receive injuries, but unapt to do any; a Religion that gave countenance to the poor and pitiful, in a time when riches were adored, and ambition and pleaſure had poſſeſſed the heart of all mankind; a Religion that would change the face of things,

and

and the hearts of men, and break vile habits into gentleneſs and counſel; that ſuch a Religion, in ſuch a time, by the Sermons and conduct of Fiſhermen, men of mean breeding and illiberal Arts, ſhould ſo ſpeedily triumph over the Philoſophy of the world, and the arguments of the ſubtle, and the Sermons of the Eloquent; the Power of Princes and the Intereſts of States, the inclinations of nature and the blindneſs of zeal, the force of cuſtom and the ſollicitation of paſſions, the pleaſures of ſin and the buſie Arts of the Devil; that is, againſt Wit, and Power, Superſtition and Wilfulneſs, Fame and Money, Nature and Empire, which are all the cauſes in this World that can make a thing impoſſible; this, this is to be aſcribed to the power of God, and is the great demonſtration of the Reſurrection of Jeſus. Every thing was an Argument for it, and improved it; no Objection could hinder it, no Enemies deſtroy it; whatſoever was for them, it made the Religion to encreaſe; whatſoever was againſt them, made it to encreaſe; Sun-ſhine and Storms, fair Weather or foul, it was all one as to the event of things: for they were inſtruments in the hands of God, who could make what himſelf ſhould chuſe to be the product of any cauſe; ſo that if the Chriſtians had peace, they went abroad and brought in Converts; if they had no peace but perſecution, the Converts came in to them. In proſperity they allured and enticed the World by the beauty of holineſs; in affliction and trouble they amazed all men with the ſplendour of their Innocence, and the glories of their patience; and quickly it was that the World became Diſciple to the glorious *Nazarene*, and men could no longer doubt of the Reſurrection of Jeſus, when it became ſo demonſtrated by the certainty of them that ſaw it, and the courage of them that dyed for it, and the multitude of them that believed it; who by their Sermons and their Actions, by their publick Offices and Diſcourſes, by Feſtivals and Euchariſts, by Arguments of Experience and Senſe, by Reaſon and Religion, by perſwading rational Men, and eſtabliſhing believing Chriſtians, by their living in the obedience of Jeſus, and dying for the teſtimony of Jeſus, have greatly advanced his Kingdom, and his Power, and his Glory, into which he entred after his Reſurrection from the dead. For he is the firſt Fruits; and if we hope to riſe through him, we muſt confeſs that himſelf is firſt riſen from the dead. That's the firſt particular.

2. There is an order for us alſo: We alſo ſhall riſe again:

Combuſtúſque ſenex tumulo procedit adultus,
Conſumens dat membra rogus; ——

The aſhes of old *Camillus* ſhall ſtand up ſpritely from his Urn; and the Funeral fires ſhall produce a new warmth to the dead bones of all thoſe who dyed under the arms of all the Enemies of the Roman greatneſs. This is a leſs wonder than the former: for *admonetur omnis ætas jam fieri poſſe quod aliquando factum eſt.* If it was done once, it may be done again; for ſince it could never have been done but by a power that is infinite, that infinite muſt alſo be eternal and indeficient. By the ſame Almighty power which reſtored life to the dead body of our living Lord, we may all be reſtored to a new life in the Reſurrection of the dead.

When Man was not, what power, what cauſes made him to be? whatſoever it was, it did then as great a work as to raiſe his body to the ſame being again; and becauſe we know not the method of Natures ſecret changes, and how we can be faſhioned beneath *in ſecreto terræ*, and cannot handle and diſcern the poſſibilities and ſeminal powers in the aſhes of diſſolved bones, muſt our ignorance in Philoſophy be put in balance againſt

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againſt the Articles of Religion, the hopes of Mankind, the Faith of Nations and the truth of God? and are our opinions of the power of God ſo low, that our underſtanding muſt be his meaſure; and he ſhall be confeſſed to do nothing unleſs it be made plain in our Philoſophy? Certainly we have a low opinion of God unleſs we believe he can do more things than we can underſtand: But let us hear S. *Paul*'s demonſtration; If the Corn dies and lives again; if it lays its body down, ſuffers alteration, diſſolution and death, but at the Spring riſes again in the verdure of a leaf, in the fulneſs of the ear, in the kidneys of Wheat; if it proceeds from little to great, from nakedneſs to ornament, from emptineſs to plenty, from unity to multitude, from death to life: be a Sadducee no more, ſhame not thy underſtanding, and reproach not the weakneſs of thy Faith, by thinking that Corn can be reſtored to life, and Man cannot; eſpecially ſince in every Creature the obediential capacity is infinite, and cannot admit degrees; for every Creature can be any thing under the power of God, which cannot be leſs than infinite.

But we find no obſcure foot-ſteps of this myſtery even amongſt the Heathens: *Pliny* reports that *Appion* the Grammarian by the uſe of the Plant *Oſiris* called *Homer* from his Grave; and in *Valerius Maximus* we find that *Ælius Tubero* returned to life when he was ſeated in his Funeral pile; and in *Plutarch*, that *Soleus* after three days burial did live; and in *Valerius* that *Æris Pamphilius* did ſo after ten days. And it was ſo commonly believed, that *Glaucus* who was choked in a Veſſel of honey did riſe again, that it grew to a Proverb; *Glaucus poto melle ſurrexit*; *Glaucus* having taſted honey, dyed and lived again. I pretend not to believe theſe ſtories to be true; *but from theſe inſtances it may be concluded that* they believed it poſſible that there ſhould be a Reſurrection from the dead; and natural reaſon, and their Philoſophy did not wholly deſtroy their hopes and expectation to have a portion *in* this Article.

For God knowing that the great hopes of Man, that the biggeſt endearment of Religion, the ſanction of private Juſtice, the band of Piety and holy Courage, *does wholly derive from the Article of the Reſurrection*, was pleaſed not only to make it credible, but eaſie and familiar to us; and we ſo converſe every night with the Image of death, that every morning we find an argument of the Reſurrection. *Sleep and Death have but one mother, and they have one name in common.*

Soles occidere & redire poſſunt,
Nobis cum ſemel occidit lux brevis,
Nox eſt perpetua una dormienda. Catul.

Charnel-houſes are but κοιμητήρια. Cœmeteries or ſleeping-places, and they that die are fallen aſleep, and the Reſurrection is but an awakening and ſtanding up from ſleep: but in ſleep our ſenſes are as faſt bound by Nature, as our Joints are by the Grave-cloaths; and unleſs an *Angel of God waken us every morning*, we muſt confeſs our ſelves as unable to converſe with men, as we now are afraid to die & to converſe with Spirits. But however Death it ſelf is no more; it is but darkneſs and a ſhadow, a reſt and a forgetfulneſs. *What is there more in death? what is there leſs in ſleep?* For do we not ſee by experience that nothing of equal loudneſs does awaken us ſooner than a mans voice, eſpecially if he be called by name? and thus alſo it ſhall be in the Reſurrection: We ſhall be awakened by the voice of a man, and he that called *Lazarus* by name from his

his Grave, ſhall alſo call us: for although S. *Paul* affirms, *that the trumpet ſhall ſound, and there ſhall be the voice of an Arch-Angel*; yet this is not a word of Nature, but of Office and Miniſtry: Chriſt himſelf is that *Arch-Angel*, and he ſhall *deſcend with a mighty ſhout*, (ſaith the Apoſtle) *and all that are in the grave ſhall hear his voice*, ſaith S. *John*: So that we ſhall be awakened by the voice of a Man, becauſe we are only fallen aſleep by the decree of God; and when the Cock and the Lark call us up to prayer and labour, the firſt thing we ſee is an argument of our Reſurrection from the dead. And when we conſider what the Greek Church reports, That amongſt them the bodies of thoſe that die Excommunicate will not return to duſt till the Cenſure be taken off; we may with a little faith and reaſon believe, that the ſame power that keeps them from their natural Diſſolution, can recall them to life and union. I will not now inſiſt upon the ſtory of the Riſing Bones ſeen every year in *Egypt*, nor the pretences of the Chymiſts, that they from the aſhes of Flowers can re-produce from the ſame materials the ſame beauties in colour and figure; for he that proves a certain Truth from an uncertain Argument, is like him that wears a wooden leg when he hath two ſound legs already; it hinders his going, but helps him not: the Truth of God ſtands not in need of ſuch ſupporters, Nature alone is a ſufficient Preacher:

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1 Theſ. 4 16. John 5. 28.

Quæ nunc herba fuit, lignum jacet, herba futura,
Aeriæ nudantur aves cum penna vetuſta,
Et nova ſubveſtit reparatas pluma volucres.

Dracontius de opere Dei.

Night and Day, the Sun returning to the ſame point of Eaſt, every change of Species in the ſame matter, Generation and Corruption, the Eagle renewing her youth, and the Snake her skin, the Silk-worm and the Swallows, the care of poſterity and the care of an immortal name, Winter and Summer, the Fall and Spring, the Old Teſtament and the New, the words of *Job*, and the Viſions of the Prophets, the Prayer of *Ezekiel* for the reſurrection of the men of *Ephraim*, and the return of *Jonas* from the Whales belly, the Hiſtories of the Jews and the Narratives of Chriſtians, the Faith of Believers and the Philoſophy of the reaſonable; all join in the verification of this Myſtery. And amongſt theſe heaps it is not of the leaſt conſideration, that there was never any good man, who having been taught this Article, but if he ſerved God, he alſo relied upon this. If he believed God, he believed this; and therefore S. *Paul* ſays that they who were ἐλπίδα μὴ ἔχοντες, were alſo ἄθεοι ἐν κόσμῳ, they who had no hope (meaning of the Reſurrection) were alſo Atheiſts, and without God in the world. And it is remarkable what S. *Auguſtine* obſerves, That when the World ſaw the righteous *Abel* deſtroyed, and that the murderer out-lived his crime, and built up a numerous Family, and grew mighty upon Earth, they neglected the ſervice of God upon that account, till God in pity of their prejudice and fooliſh arguings took *Enoch* up to Heaven to recover them from their impieties, by ſhewing them that their bodies and ſouls ſhould be rewarded for ever in an Eternal union. But Chriſt the firſt fruits is gone before, and himſelf did promiſe, that when himſelf was lifted up he would draw all men after him: *Every man in his own order*; firſt Chriſt, then *they that are Chriſt's at his coming*. And ſo I have done with the ſecond Particular, not Chriſt only, but we alſo ſhall riſe in Gods time and our order.

But concerning this order I muſt ſpeak a word or two, not only for the fuller handling the Text, but becauſe it will be matter of application

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tion of what hath been already ſpoken of the Article of the Reſurrection.

3. Firſt Chriſt and then we: And we therefore becauſe Chriſt is already riſen: But you muſt remember, that the Reſurrection and Exaltation of Chriſt was the reward of his perfect obedience and pureſt holineſs, and he calling us to an imitation of the ſame obedience, and the ſame perfect holineſs, prepares a way for us to the ſame Reſurrection. If we by holineſs become the Sons of God as Chriſt was, we ſhall alſo, as he was, become the Sons of God in the Reſurrection: But upon no other terms. So ſaid our bleſſed Lord himſelf: *Ye which have followed me in the Regeneration, when the Son of Man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon Thrones judging the Tribes of Iſrael.* For as it was with Chriſt the firſt Fruits, ſo it ſhall be with all Chriſtians in their own order: as with the Head, ſo it ſhall be with the Members. He was the Son of God by love and obedience, and then became the Son of God by Reſurrection from the dead to life Eternal, and ſo ſhall we; but we cannot be ſo in any other way. To them that are Chriſt's, and to none elſe ſhall this be given: For we muſt know that God hath ſent Chriſt into the World to be a great example and demonſtration of the Oeconomy and Diſpenſation of Eternal life. As God brought Chriſt to glory, ſo he will bring us, but by no other method. He firſt obeyed the will of God, and patiently ſuffered the will of God; he dyed and roſe again, and entred into glory; and ſo muſt we. Thus Chriſt is made *Via, Veritas, & Vita*, the Way, the Truth, and the Life; that is, the true way to Eternal life: He firſt trode this Wine-preſs, and we muſt inſiſt in the ſame ſteps, or we ſhall never partake of this bleſſed Reſurrection. He was made the Son of God in a moſt glorious manner, and we by him, by his merit, and by his grace, and by his example: but other than this there is no way of Salvation for us: That's the firſt and great effect of this glorious order.

Luke 14. 14.

4. But there is one thing more in it yet: *Every man in his own order. Firſt Chriſt*, and then *they that are Chriſt's*: But what ſhall become of them that are not Chriſts? why there is an order for them too: Firſt, *they that are Chriſts*; and then *they that are not his*: * *Bleſſed and holy is he that hath his part in the firſt Reſurrection*: There is a firſt and a ſecond Reſurrection even after this life; *The dead in Chriſt ſhall riſe firſt*: Now bleſſed are they that have their portion here; *for upon theſe the ſecond death ſhall have no power.* As for the recalling the wicked from their Graves, it is no otherwiſe in the ſenſe of the Spirit to be called a Reſurrection, than taking a Criminal from the Priſon to the Bar, is a giving of Liberty. When poor *Attilius Aviola* had been ſeized on by an Apoplexy, his friends ſuppoſing him dead carried him to his Funeral pile; but when the fire began to approach, and the heat to warm the body, he revived, and ſeeing himſelf incircled with Funeral flames, called out aloud to his friends to reſcue, not the *dead*, but the *living* Aviola *from that horrid burning: But it could not be, he only was reſtored from his ſickneſs to fall into death, and from his dull diſeaſe to a ſharp and intolerable torment.* Juſt ſo ſhall the wicked live again; they ſhall receive their Souls, that they may be a portion for Devils; they ſhall receive their bodies, that they may feel the everlaſting burning; they ſhall ſee Chriſt, that they may *look on him whom they have pierced*; and they ſhall hear the voice of God paſſing upon them the intolerable ſentence; they ſhall come from their Graves, that they may go into Hell; and live again, that they may die for ever. So have we ſeen a poor condemned Criminal, the

Rev. 20. 6.

1 Theſ. 4. 16.

the weight of whose sorrows sitting heavily upon his soul, hath benummed him into a deep sleep, till he hath forgotten his groans, and laid aside his deep sighings; but on a sudden comes the Messenger of death, and unbinds the Poppy Garland, scatters the heavy Cloud that incircled his miserable head, and makes him return to acts of life, that he may quickly descend into death and be no more. So is every Sinner that lies down in shame, and makes his grave with the wicked; he shall indeed rise again, and be call'd upon by the voice of the Archangel; but then he shall descend into sorrows greater than the reason and the patience of a man, weeping and shrieking louder than the groans of the miserable children in the Valley of *Hinnom*.

These indeed are sad stories, but true as the voice of God, and the Sermons of the Holy Jesus. They are Gods Words, and Gods Decrees; and I wish that all who profess the belief of these, would consider sadly what they mean. If ye believe the Article of the Resurrection, then you know that in your body you shall receive what you did in the body, whether it be good or bad. It matters not now very much whether our bodies be beauteous or deformed; for if we glorifie God in our bodies, God shall make our bodies glorious. It matters not much whether we live in ease and pleasure, or eat nothing but bitter herbs; the body *that lies in dust and ashes, that goes stooping and feeble*, that lodges at the foot of the Cross, and dwells in discipline, shall be *feasted at the eternal Supper of the Lamb*. And ever remember this, That beastly pleasures, and lying lips, and a deceitful tongue, and a heart that sendeth forth proud things, are no good dispositions to a blessed Resurrection.

Οὐ καλὸν ἁρμονίην ἀναλύεμεν ἀνθρώποιο.

It is not good that in the body we live a life of dissolution, for that's no good harmony with that purpose of Glory which God designs the body.

Καὶ τάχα δ' ἐκ γαίης ἐλπίζομεν εἰς φάος ἐλθεῖν,
Λείψαν' ἀποιχομένων ἔπιθεν δὲ θεοὶ τελέθονται,

said *Phocyllides*; for we hope that from our beds of darkness we shall rise into Regions of light, and shall become like unto God: They shall partake of a Resurrection to life; and what this can infer is very obvious: For if it be so hard to believe a Resurrection from one death, let us not be dead in trespasses and sins; for a Resurrection from two deaths will be harder to be believed, and harder to be effected. But if any of you have lost the life of Grace, and so forfeited all your title to a life of Glory, betake your selves to an early and an entire Piety, that when by this first Resurrection you have made this way plain before your face, you may with confidence expect a happy Resurrection from your graves: For if it be possible that the Spirit, when it is dead in sin, can arise to a life of Righteousness; much more it is easie to suppose, that the body after death is capable of being restor'd again: And this is a consequent of St. *Paul*'s Argument, Rom. 5. 10. *If when ye were enemies ye were reconciled by his death, much more being reconciled we shall be saved by his life*; plainly declaring, that it is a harder and more wonderful thing for a wicked man to become the friend of God, than for one that is so, to be carried up to heaven and partake of his Glory. The first Resurrection is certainly the greater miracle: But he that hath risen once, may rise again; and this is as sure as that he that dies once, may die again, and die for ever. But he who partakes of the death of Christ by Mortification, and of his Resurrection by holiness of life and a holy Faith, shall,

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according to the expreſſion of the Prophet *Iſaiah*, Iſa. 26. 20. *Enter into his chamber of death*; when Nature and Gods decree *ſhall ſhut the doors upon him, and there he ſhall be hidden for a little moment*: But then ſhall they that dwell in duſt awake and ſing, with Chriſts dead body ſhall they ariſe; all ſhall riſe, but *every man in his own order*; *Chriſt the firſt fruits, then they that are Chriſt's at his coming.* Amen.

I have now done with my meditation of the Reſurrection; but we have a new and a ſadder ſubject to conſider. It is glorious and brave when a Chriſtian contemplates thoſe Glories which ſtand at the foot of the Account of all Gods Servants; but when we conſider, that before all or any thing of this happens, every Chriſtian muſt twice *exuere hominem*, put off the Old man, and then lie down in duſt, and the diſhonours of the grave, it is *Vinum Myrrhatum*, there is Myrrhe put into our Wine; it is wholſom, but it will allay all our pleaſures of that glorious expectation: But no man can eſcape it. After that the Great *Cyrus* had Rul'd long in a mighty Empire, yet there came a Meſſage from Heaven, not ſo ſad it may be, yet as decretory as the Hand-writing on the wall that arreſted his Succeſſor *Darius*, Σὺ σκεύζυ, ὦ Κῦρε, ἤδη γὰρ εἰς θεοὺς ἄιων, *Prepare thy ſelf, O* Cyrus, *and then go unto the Gods*; he laid aſide his Tire and his beauteous Diadem, and cover'd his face with a cloth, and in a ſingle Linen laid his honour'd head in a poor humble Grave: And none of us all can avoid this Sentence: For if Wit and Learning, great Fame and great Experience; if wiſe Notices of Things, and an honourable Fortune; if Courage and Skill, if Prelacy and an honourable Age, if any thing that could give Greatneſs and Immunity to a wiſe and prudent Man, could have been put in bar againſt a ſad day, and have gone for good plea, this ſad Scene of Sorrows had not been the entertainment of this Aſſembly. But tell me, Where are thoſe great Maſters, who while they liv'd, flouriſh'd in their ſtudies? *Jam eorum Præbendas alii poſſident, & neſcio utrum de iis cogitant*; Other men have got their Prebends and their Dignities, and who knows whether ever they remember them or no? While they liv'd they ſeem'd nothing; when they are dead every man for a while ſpeaks of them what they pleaſe, and afterwards they are as if they had not been. But the piety of the Chriſtian Church hath made ſome little proviſion towards an artificial Immortality for brave and worthy perſons; and the Friendſhips which our dead contracted while they were alive, require us to continue a fair memory as long as we can; but they expire in monthly minds, or at moſt in a faint and declining Anniverſary;

——ἐπὶ φίλῳ, ἦτοι ἑταίρῳ
Μίμνουσι κλαυθμοῖσι καὶ ἄκμοσι ἐν τὸ πρίν περ.

And we have great reaſon ſo to do in this preſent ſad accident of the death of our late moſt Reverend Primate, whoſe death the Church of *Ireland* hath very great reaſon to deplore; and we have great obligation to remember his very many worthy Deeds done for this poor afflicted and deſpiſed Church. St. *Paul* made an excellent Funeral Oration, as it were inſtituting a Feaſt of All Saints, *Who all died having obtained a good report*: And that excellent Preacher in the 11. *cap.* of the *Hebrews*, made a Sermon of their Commemoration. For ſince good men, while they are alive, have their Converſation in Heaven; when they are in Heaven 'tis alſo fit that they ſhould in their good Names live upon Earth. And as their great Examples are an excellent Sermon to the living, and the

the praising them when Envy and Flattery can have no Interest to interpose, as it is the best and most vigorous Sermon and Incentive to great things; so to conceal what good God hath wrought by them, is great unthankfulness to God and to good men.

When *Dorcas* died, the Apostle came to see the dead Corps, and the Friends of the deceased expressed their grief and their love by shewing the Coats that she, whilst she lived, wrought with her own hands: She was a good Needle-woman and a good Huswife, and did good to mankind in her little way, and that it self ought not to be forgotten; and the Apostle himself was not displeased with their little Sermons, and that εὐφήμισμος which the women made upon that sad interview. But if we may have the same liberty to record the worthy things of this our most venerable Father and Brother, and if there remains no more of that Envy which usually obscures the splendour of living Heroes; if you can with your charitable, though weeping, eyes behold the great gifts of God with which he adorned this great Prelate, and not object the failings of humanity to the participation of the Graces of the Spirit, or think that Gods Gifts are the less because they are born in earthen Vessels, πάντες γὰρ κλῦτα δῶρα κεραυσάμενοι φορέουσιν, for all men bear Mortality about them, and the Cabinet is not so beauteous as the Diamond that shines within its bosom; then we may without interruption pay this duty to Piety, and Friendship, and Thankfulness, and deplore our sad loss by telling a true and sad story of this great man, whom God hath lately taken from our eyes.

He was bred in *Cambridge*, in *Sidney-Colledge*, under Mr. *Hulet*, a grave and a worthy man; and he shewed himself not only a fruitful Plant by his great progress in his Studies, but made him another return of gratitude, taking care to provide a good Imployment for him in *Ireland*, where he then began to be greatly interested. It was spoken as an honour to *Augustus Cæsar*, that he gave his Tutor an honourable Funeral; and *Marcus Antoninus* erected a Statue unto his; and *Gratian* the Emperour made his Master *Ausonius* to be *Consul*: And our worthy Primate, knowing the Obligation which they pass upon us, who do *Obstetricare gravidæ animæ*, help the parturient Soul to bring forth Fruits according to its seminal powers, was careful not only to reward the industry of such persons so useful to the Church in the cultivating *infantes palmarum*, young Plants, whose joynts are to be stretch'd and made streight; but to demonstrate that his Scholar knew how to value Learning, when he knew so well how to reward the Teacher.

Having pass'd the course of his Studies in the University, and done his Exercise with that applause which is usually the Reward of pregnant Wits and hard Study, he was remov'd into *York-shire*, where first in the City of *York* he was an assiduous Preacher; but by the disposition of the Divine Providence he hapned to be engaged at *North-Alerton* in Disputation with three pragmatical Romish Priests of the Jesuits Order, whom he so much worsted in the Conference, and so shamefully disadvantaged by the evidence of Truth, represented wisely and learnedly, that the famous Primate of *York*, Archbishop *Matthews*, a learned and an excellent Prelate, and a most worthy Preacher, hearing of that Triumph, sent for him and made him his Chaplain; in whose Service he continued till the death of the Primate, but in that time had given so much testimony of his dexterity in the conduct of Ecclesiastical and Civil Affairs, that he grew dear to his Master. In that Imployment he was made Prebendary of *York*, and then of *Rippon*, the Dean of which

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Church having made him his Sub-Dean, he managed the Affairs of that Church ſo well that he ſoon acquired a greater fame, and entred into the poſſeſſion of many hearts, and admiration to thoſe many more that knew him. There and at his Parſonage he continued long to do the duty of a learned and good Preacher, and by his Wiſdom, Eloquence, and Deportment, ſo gain'd the affections of the Nobility, Gentry, and Commons of that Country, that as at his return thither upon the bleſſed Reſtauration of His moſt Sacred Majeſty he knew himſelf oblig'd enough, and was ſo kind as to give them a Viſit; ſo they by their coming in great numbers to meet him, their joyful Reception of him, their great Careſſing of him when he was there, their forward hopes to enjoy him as their Biſhop, their trouble at his Departure, their unwillingneſs to let him go away, gave ſignal teſtimonies that they were wiſe and kind enough to underſtand and value his great worth.

But while he lived there he was like a Diamond in the duſt (or *Lucius Quinctius* at the Plough); his low Fortune cover'd a moſt valuable perſon, till he became obſerv'd by Sir *Thomas Wentworth* Lord Preſident of *York*, whom we all knew for his great Excellencies, and his great but glorious Misfortunes. This rare Perſon eſpied the great Abilities of Doctor *Bramhall*, and made him his Chaplain, and brought him into *Ireland*, as one whom he believ'd would prove the moſt fit Inſtrument to ſerve in that deſign which for two years before his arrival here he had greatly meditated and reſolved, the Reformation of Religion, and the Reparation of the broken Fortunes of the Church: The Complaints were many, the Abuſes great, the Cauſes of the Church vaſtly numerous; but as faſt as they were brought in, ſo faſt they were by the Lord Deputy referred back to Dr. *Bramhall*, who by his indefatigable Pains, great Sagacity, perpetual Watchfulneſs, daily and hourly Conſultations, reduc'd things to a more tolerable condition than they had been left in by the ſchiſmatical Principles of ſome, and the unjuſt Prepoſſeſſions of others, for many years before: For at the Reformation the Popiſh Biſhops and Prieſts ſeemed to conform, and did ſo, that keeping their Biſhopricks they might enrich their Kindred and dilapidate the Revenues of the Church, which by pretended Offices, falſe Informations, Fee-farms at contemptible Rents, and ungodly Alienations, were made low as Poverty it ſelf, and unfit to miniſter to the needs of them that ſerv'd the Altar, or the nobleſt purpoſes of Religion: For Hoſpitality decayed, and the Biſhops were eaſie to be oppreſſed by thoſe that would; and they complained, but for a long time had no helper, till God raiſed up that glorious Inſtrument the Earl of *Strafford*, who brought over with him as great affections to the Church and to all publick Intereſts, and as admirable Abilities, as ever before his time did inveſt and adorn any of the Kings Vice-gerents; and God fitted his hand with an Inſtrument good as his Skill was great: for the firſt Specimen of his Abilities and Diligence in recovery of ſome loſt Tithes, being repreſented to His late Majeſty of bleſſed and glorious Memory, it pleaſed His Majeſty upon the death of Biſhop *Downham* to advance the Doctor to the Biſhoprick of *Derry*, which he not only adorned with an excellent Spirit and a wiſe Government, but did more than double the Revenue, not by taking any thing from them to whom it was due, but by reſuming ſomething of the Churches Patrimony, which by undue means was detained in unfitting hands.

But his care was beyond his Dioceſe, and his zeal broke out to warm all his Brethren; and though by reaſon of the Favour and Piety of

King

King *James* the eſcheated Counties were well provided for their Tithes, yet the Biſhopricks were not ſo well till the Primate, then Biſhop of *Derry*, by the favour of the Lord Lieutenant and his own inceſſant and aſſiduous labour and wiſe conduct, brought in divers Impropriations, cancelled many unjuſt Alienations, and did reſtore them to a condition much more tolerable; I ſay much more tolerable; for though he raiſed them above contempt, yet they were not near to envy; but he knew there could not in all times be wanting too many that envied to the Church every degree of proſperity: ſo *Judas* did to Chriſt the expence of Oyntment, and ſo *Dionyſius* told the Prieſt, when himſelf ſtole the golden Cloak from *Apollo*, and gave him one of *Arcadian* home-ſpun, that it was warmer for him in Winter and cooler in Summer. And for ever, ſince the Church by Gods bleſſing and the favour of Religious Kings and Princes, and Pious Nobility, hath been endowed with fair Revenues, *inimicus homo*, the Enemy hath not been wanting by pretences of Religion to take away Gods portion from the Church, as if his Word were intended as an inſtrument to rob his Houſes. But when the *Iſraelites* were governed by a θεοκρατία, and God was their King, and *Moſes* his Lieutenant, and things were of his management, he was pleaſed by making great Proviſions for them that miniſtred in the ſervice of the Tabernacle to conſign this truth for ever; That Men, as they love God, at the ſame rate are to make proviſions for his Prieſts. For when himſelf did it, he not only gave the 48 Cities, with a mile of *Glebe* round about their City every way, and yet the whole Country was but 140 miles long, or thereabouts from *Dan* to *Beerſheba*; but beſide this they had the Tithe of all encreaſe, the firſt Fruits, Offerings, Vows, Redemptions, and in ſhort, they had 24 ſorts of Dues, as *Buxtorf* relates; and all this either brought to the Barn home to them without trouble, or elſe as the nature of the thing required, brought to the Temple; the firſt to make it more profitable, and the ſecond to declare that they received it not from the people but from God, not the Peoples kindneſs but the Lords inheritance; inſomuch that this ſmall Tribe of *Levi*, which was not the 40th part of the People, as the Scripture computes them, had a Revenue almoſt treble to any of the largeſt of the Tribes. I will not inſiſt on what *Villalpandus* obſerves, it may eaſily be read in the 45. of *Ezekiel* concerning that portion which God reſerves for himſelf and his ſervice; but whatſoever it be this I ſhall ſay, that it is confeſſedly a Prophecy of the Goſpel; but this I add, that they had as little to do, and much leſs than a Chriſtian Prieſt, and yet in all the 24 courſes the pooreſt Prieſt amongſt them might be eſteemed a rich man. I ſpeak not this to upbraid any man or any thing but Sacriledge and Murmur, nor to any other end but to repreſent upon what great and Religious grounds the then Biſhop of *Derry* did with ſo much care and aſſiduous labour endeavour to reſtore the Church of *Ireland* to that ſplendor and fulneſs; which as it is much conducing to the honour of God and of Religion, God himſelf being the Judge, ſo it is much more neceſſary for you than it is for us, and ſo this wiſe Prelate rarely well underſtood it; and having the ſame advantage and bleſſing as we now have, a gracious King, and a Lieutenant Patron of Religion and the Church, he improved the *depoſita pietatis*, as *Origen* calls them, the Gages of Piety, which the Religion of the ancient Princes and Nobles of this Kingdom had bountifully given to ſuch a comfortable competency, that though there be place left for preſent and future Piety to enlarge it ſelf, yet no man hath reaſon to be diſcouraged in his duty; inſomuch that as I have

Numb. 1. 46. 3. 39.

Seld. Hiſt. of Tythes, c. 2.

See *Philo.* περὶ τῶ τίνα γίγνεται ἱερέων.

Tract. 25. *in S.* Matthew.

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heard from a moſt worthy hand, that at his going into *England* he gave account to the Arch-biſhop of *Canterbury* of 30000 *l.* a year, in the recovery of which he was greatly and principally inſtrumental. But the goods of this World are called waters by *Solomon*: Stollen waters are ſweet, and they are too unſtable to be ſtopt: ſome of theſe waters did run back from their proper Channel, and return to another courſe than God and the Laws intended; yet his labours and pious Counſels were not the leſs acceptable to God and good men, and therefore by a thankful and honourable recognition, the Convocation of the Church of *Ireland* hath tranſmitted in Record to poſterity their deep reſentment of his ſingular ſervices and great abilities in this whole affair. And this honour will for ever remain to that Biſhop of *Derry*; he had a *Zerubbabel* who repaired the Temple and reſtored its beauty, but he was the *Joſhua*, the High-Prieſt, who under him miniſtred this bleſſing to the Congregations of the Lord.

But his care was not determined in the exterior part only, and Acceſſaries of Religion; he was careful, and he was proſperous in it, to reduce that Divine and excellent Service of our Church to publick and conſtant Exerciſe, to Unity and Devotion; and to cauſe the Articles of the Church of *England* to be accepted as the Rule of publick confeſſions and perſwaſions here, that they and we might be *Populus unius labii*, of one heart and one lip, building up our hopes of Heaven on a moſt holy Faith; and taking away that *Shibboleth* which made this Church liſp too undecently, or rather in ſome little degree to ſpeak the ſpeech of *Aſhdod*, and not the language of *Canaan*; and the excellent and wiſe pains he took in this particular no man can dehoneſtate or reproach, but he that is not willing to confeſs that the Church of *England* is the beſt Reformed Church in the world. But when the brave Roman Infantry under the Conduct of *Manlius* aſcended up to the Capitol to defend Religion and their Altars from the fury of the Gauls, they all prayed to God, *Ut quemadmodum ipſi ad defendendum templum ejus concurriſſent, ita ille virtutem eorum numine ſuo tueretur:* That as they came to defend his Temple by their Arms, ſo he would defend their Perſons and that Cauſe with his Power and Divinity. And this excellent man in the Cauſe of Religion found the like bleſſing which they prayed for; God by the proſperity of his labours and a bleſſed effect gave teſtimony not only of the Piety and Wiſdom of his purpoſes, but that he loves to bleſs a wiſe Inſtrument when it is vigorouſly employed in a wiſe and religious labour. He overcame the difficulty in defiance of all ſuch pretences as were made even from Religion it ſelf to obſtruct the better procedure of real and material Religion.

Theſe were great things and matter of great envy, and like the fiery eruptions of *Veſuvius* might with the very aſhes of Conſumption have buried another man. At firſt indeed, as his bleſſed Maſter the moſt holy Jeſus had, ſo he alſo had his *Annum acceptibilem*. At firſt the product was nothing but great admiration at his ſtupendious parts, and wonder at his mighty diligence and obſervation of his unuſual zeal in ſo good and great things; but this quickly paſſed into the natural daughters of Envy, Suſpicion and Detraction, the Spirit of Obloquy and Slander. His zeal for recovery of the Church Revenues was called Oppreſſion and Rapine, Covetouſneſs and Injuſtice; his care of reducing Religion to wiſe and juſtifiable principles was called Popery and Arminianiſm, and I know not what names, which ſignifie what the Authors are pleaſed to mean, and the people to conſtrue and to hate. The intermedial

dial proſperity of his Perſon and Fortune, which he had as an earneſt of a greater reward to ſo well-meant labours, was ſuppoſed to be the production of Illiberal Arts and ways of getting; and the neceſſary refreſhment of his wearied ſpirits, which did not always ſupply all his needs, and were ſometimes leſs than the permiſſions even of prudent charity, they called Intemperance: *Dederunt enim malum Metelli Nevio poetæ*; their own ſurmiſes were the Bills of Accuſation, and the ſplendour of his great εὐεργεσία, or Doing of good works, was the great probation of all their Calumnies. But if Envy be the accuſer, what can be the defences of Innocence?

Saucior invidiæ morſu, quærenda medela eſt,
Dic quibus in terris ſentiet æger opem?

Our Bleſſed Saviour knowing the unſatisfiable angers of men if their Money or Eſtates were medled with, refuſed to divide an Inheritance amongſt Brethren: it was not to be imagined that this great perſon (inveſted, as all his Brethren were, with the infirmities of Mortality, and yet employed in dividing and recovering and apportioning of Lands) ſhould be able to bear all that reproach which Jealouſie and Suſpicion, and malicious Envy could invent againſt him. But ἀπ' ἐχθρῶν πολλὰ μανθάνειν ἐστὶ σοφόν, ſaid *Sophocles*: And ſo did he; the Affrightments brought to his great Fame and Reputation made him to walk more warily, and do juſtly, and act prudently, and conduct his affairs by the meaſures of Laws, as far as he underſtood, and indeed that was a very great way: but there was *Aperta juſtitia, clauſa manus*, Juſtice was open, but his Hand was ſhut; and though every Slanderer could tell a ſtory, yet none could prove that ever he received a Bribe to blind his eyes, to the value of a pair of Gloves: It was his own Expreſſion, when he gave glory to God who had preſerved him innocent. But becauſe every mans Cauſe is right in own eyes, it was hard for him ſo to acquit himſelf, that in the Intriques of Law and difficult Caſes ſome of his Enemies ſhould not ſeem (when they were heard alone) to ſpeak reaſon againſt him. But ſee the greatneſs of Truth and Prudence, and how greatly God ſtood with him. When the numerous Armies of vexed people,

Turba gravis paci, placidæq; inimica quieti,

heaped up Catalogues of Accuſations, when the Parliament of *Ireland* imitating the violent procedures of the then diſordered *Engliſh*, when his glorious Patron was taken from his head, and he was diſrobed of his great defences; when Petitions were invited and Accuſations furniſhed, and Calumny was rewarded and managed with art and power, when there were above 200 Petitions put in againſt him, and himſelf denyed leave to anſwer by word of mouth; when he was long impriſoned, and treated ſo that a guilty man would have been broken into affrightment and pitiful and low conſiderations; yet then he himſelf ſtanding almoſt alone, like *Calimachus* at *Marathon* inveſted with enemies and covered with arrows, defended himſelf beyond all the powers of guiltineſs, even with the defences of Truth and the bravery of Innocence, and anſwered the Petitions in writing, ſometimes twenty in a day, with ſo much clearneſs, evidence of truth, reality of Fact and Teſtimony of Law, that his very Enemies were aſhamed and convinced; they found they had done like *Æſops* Viper, they licked the file till their tongues bled; but himſelf was wholly invulnerable. They were therefore forced to leave their muſter-rolls and decline the particulars, and fall to their ὁλόγια, to ac-

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accuſe him for going about to ſubvert the fundamental Laws; the way by which great *Strafford* and *Canterbury* fell; which was a device, when all reaſons fail'd, to oppreſs the Enemy by the bold affirmation of a Concluſion they could not prove: they did like thoſe *Gladiatores* whom the Romans call'd *Retiaries*, when they could not ſtab their Enemies with their Daggers, they threw Nets over him, and cover'd him with a general miſchief. But the Martyr King *Charles* the Firſt, of moſt Glorious and Eternal Memory, ſeeing ſo great a Champion likely to be oppreſs'd with numbers and deſpair, ſent what reſcue he could, His Royal Letter for his Bail, which was hardly granted to him; and when it was, it was upon ſuch hard terms, that his very delivery was a perſecution. So neceſſary it was for them, who intended to do miſchief to the Publick, to take away the ſtrongeſt Pillars of the Houſe. This thing I remark to acquit this great man from the Tongue of ſlander, which had ſo boldly ſpoken, that it was certain ſomething would ſtick; yet was ſo impotent and unarmed, that it could not kill that great Fame which his greater Worthineſs had procur'd him. It was ſaid of *Hippaſus* the *Pythagorean*, that being asked how and what he had done, he anſwered, *Nondum nihil, neque enim adhuc mihi invidetur*; I have done nothing yet, for no man envies me. He that does great things cannot avoid the tongues and teeth of Envy; but if Calumnies muſt paſs for Evidences, the braveſt Hero's muſt always be the moſt reproached Perſons in the World.

Naſcitur Ætolicus, pravum ingenioſus ad omne;
Qui facere aſſuerat, patriæ non degener artis,
Candida de nigris, & de candentibus atra.

Every thing can have an ill name and an ill ſenſe put upon it; but God, who takes care of Reputations as he does of Lives, by the orders of his Providence confutes the ſlander, *ut memoria juſtorum ſit in benedictionibus*, that the memory of the righteous man might be embalm'd with honour: And ſo it hapned to this great man; for by a publick Warranty, by the concurrent Conſent of both Houſes of Parliament, the Libellous Petitions againſt him, the falſe Records and publick Monuments of injurious ſhame were cancell'd, and he was reſtor'd *in integrum* to that Fame where his great Labours and juſt Procedures had firſt eſtated him; which, though it was but juſtice, yet it was alſo ſuch honour, that it is greater than the virulence of tongues, which his worthineſs and their envy had arm'd againſt him.

But yet the great Scene of the troubles was but newly opened. I ſhall not refuſe to ſpeak yet more of his troubles, as remembring that S. *Paul*, when he diſcourſes of the glories of the Saints departed, he tells more of their Sufferings than of their Proſperities, as being that Laboratory and Cryſable in which God makes his Servants Veſſels of honour to his glory. The ſtorm quickly grew high; *& tranſitum eſt à linguis ad gladios*; and that was indeed ἀδικία ἔχουσα ὅπλα, Iniquity had put on arms; when it is *armata nequitia*, then a man is hard put to it. The Rebellion breaking out, the Biſhop went to his Charge at *Derry*; and becauſe he was within the defence of Walls, the execrable Traitor Sir *Phelim ô Neale* laid a ſnare to bring him to a diſhonourable death; for he wrote a Letter to the Biſhop, pretended Intelligence between them, deſir'd that according to their former Agreement ſuch a Gate might be deliver'd to him. The Meſſenger was not adviſ'd to be cautious, nor at all inſtructed in the art of Secrecy; for it was intended that he ſhould be ſearch'd, intercepted, and hang'd for ought they car'd: but the Arrow was ſhot

againſt

againſt the Biſhop, that he might be accuſed for baſe Conſpiracy, and die with ſhame and ſad diſhonour. But here God manifeſted his mighty care of his Servants; he was pleaſed to ſend into the heart of the Meſſenger ſuch an affrightment, that he directly ran away with the Letter, and never durſt come neer the Town to deliver it. This ſtory was publiſhed by Sir *Phelim* himſelf, who added, That if he could have thus enſnar'd the Biſhop, he had good aſſurance the Town ſhould have been his own: *Sed bonitas Dei prævalitura eſt ſuper omnem malitiam hominis*; The goodneſs of God is greater than all the malice of men; and nothing could ſo prove how dear that ſacred Life was to God, as his reſcue from the dangers. *Stantia non poterant tecta probare Deos*: To have kept him in a warm houſe had been nothing, unleſs the roof had fallen upon his head; that reſcue was a remark of Divine Favour and Providence. But it ſeems Sir *Phelim*'s Treaſon againſt the Life of this worthy Man had a Correſpondent in the Town; and it broke out ſpeedily; for what they could not effect by malicious ſtratagem, they did in part by open force; they turned the Biſhop out of the Town, and upon trifling and unjuſt pretences ſearch'd his Carriages, and took what they pleas'd, till they were aſham'd to take more: they did worſe than divorce him from his Church; for in all the Roman Divorces they ſaid, *Tuas tibi res habeto*, Take your Goods and be gone; but Plunder was Religion then. However, though the uſage was ſad, yet it was recompenced to him by his taking Sanctuary in *Oxford*, where he was graciouſly receiv'd by that moſt incomparable and divine Prince; but having ſerved the King in *York-ſhire* by his Pen, and by his Counſels, and by his Intereſts, return'd back to *Ireland*, where under the excellent Conduct of his Grace the now Lord Lieutenant, he ran the riſque and fortune of oppreſſed Vertue.

But God having ſtill reſolv'd to afflict us, the good man was forc'd into the fortune of the Patriarchs, to leave his Country and his Charges, and ſeek for ſafety and bread in a ſtrange Land; for ſo the Prophets were us'd to do, wandring up and down in ſheeps-cloathing; but poor as they were, the World was not worthy of them: and this worthy man, deſpiſing the ſhame, took up his Croſs and followed his Maſter.

Exilium cauſa ipſa jubet ſibi dulce videri,
Et deſiderium dulce levat patriæ.

He was not aſhamed to ſuffer where the Cauſe was honourable and glorious; but ſo God provided for the needs of his Baniſhed, and ſent a man who could miniſter comfort to the afflicted, and courage to the perſecuted, and reſolutions to the tempted, and ſtrength to that Religion for which they all ſuffered.

And here this great man was indeed triumphant; this was one of the laſt and beſt Scenes of his life: Ἐμίφεα γὰρ ὅπλόσοι μάξλυρ& σοφόταλοι, The laſt days are the beſt witneſſes of a man. But ſo it was, that he ſtood up in publick and brave defence for the Doctrine and Diſcipline of the Church of *England*; Firſt, by his Sufferings and great Example; for, *Verbis tantùm philoſophari, non eſt Doctoris, ſed Hiſtrionis*; To talk well and not to do bravely, is for a Comedian, not a Divine: But this great man did both; he ſuffered his own Calamity with great courage, and by his wiſe Diſcourſes ſtrengthened the hearts of others.

For there wanted not diligent Tempters in the Church of *Rome*, who taking advantage of the Afflictions of His Sacred Majeſty, in which ſtate Men commonly ſuſpect every thing, and like men in ſickneſs are willing

to

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to change from ſide to ſide, hoping for eaſe and finding none, flew at Royal Game, and hop'd to draw away the King from that Religion which His moſt Royal Father, the beſt Man and the wiſeſt Prince in the World, had ſeal'd with the beſt Blood in *Chriſtendom*, and which Himſelf ſuck'd in with His Education, and had confirm'd by Choice and Reaſon, and confeſs'd publickly and bravely, and hath ſince reſtor'd proſperouſly. *Millitiere* was the man, witty and bold enough to attempt a zealous and a fooliſh undertaking, who addreſſed himſelf with ignoble, indeed but witty, Arts to perſwade the King to leave what was dearer to Him than His Eyes. It is true, it was a Wave daſh'd againſt a Rock, and an Arrow ſhot againſt the Sun, it could not reach him; but the Biſhop of *Derry* turn'd it alſo, and made it fall upon the Shooters head; for he made ſo ingenious, ſo learned, and ſo acute Reply to that Book; he ſo diſcover'd the Errors of the Roman Church, retorted the Arguments, ſtated the Queſtions, demonſtrated the Truth, and ſham'd their Procedures, that nothing could be a greater Argument of the Biſhops Learning, great Parts, deep Judgment, quickneſs of Apprehenſion, and Sincerity in the Catholick and Apoſtolick Faith; or of the Follies and Prevarications of the Church of *Rome*. He wrote no Apologies for himſelf, though it were much to be wiſhed that, as *Junius* wrote his own Life, or *Moſes* his own Story, ſo we might have underſtood from himſelf how great things God had done for him and by him: but all that he permitted to God, and was ſilent in his own Defences; *Glorioſius enim eſt injuriam tacendo fugere, quàm reſpondendo ſuperare:* But when the Honour and Conſcience of his King, and the Intereſt of a true Religion was at ſtake, the fire burned within him, and at laſt he ſpake with his tongue; he cried out like the Son of *Cræſus*, Ἄνθρωπε μὴ κτείνε Κῦρον, Take heed and meddle not with the King; His Perſon is too ſacred, and Religion too dear to him to be aſſaulted by vulgar hands. In ſhort, he acquitted himſelf in this Affair with ſo much Truth and Piety, Learning and Judgment, that in thoſe Papers his Memory will laſt unto very late ſucceeding Generations.

But this moſt Reverend Prelate found a nobler Adverſary, and a braver Scene for his Contention: He found that the Roman Prieſts being wearied and baffled by the wiſe Diſcourſes and pungent Arguments of the Engliſh Divines, had ſtudiouſly declined any more to diſpute the particular Queſtions againſt us, but fell at laſt upon a general Charge, imputing to the Church of *England* the great crime of Schiſm; and by this they thought they might with moſt probability deceive unwary and unskilful Readers; for they ſaw the Schiſm, and they ſaw we had left them; and becauſe they conſider'd not the Cauſes, they reſolv'd to out-face us in the Charge: But now it was that *dignum nactus Argumentum*, having an Argument fit to employ his great Abilities,

Conſecrat hic præſul calamum calamiq; labores
Ante aras Domino læta trophæa ſuo;

the Biſhop now dedicates his Labours to the ſervice of God and of his Church, undertook the Queſtion, and in a full Diſcourſe proves the Church of *Rome* not only to be guilty of the Schiſm, by making it neceſſary to depart from them; but they did actuate the Schiſms, and themſelves made the firſt ſeparation in the great point of the Popes Supremacy, which was the *Palladium* for which they principally contended. He made it appear that the Popes of *Rome* were Uſurpers of the Rights of Kings and Biſhops; that they brought in new Doctrines in every Age, that they impos'd their own Devices upon *Chriſtendom* as Articles

Articles of Faith, that they prevaricated the Doctrines of the Apoſtles, that the Church of *England* only returned to her Primitive purity, that ſhe joined with Chriſt and his Apoſtles, that ſhe agreed in all the Sentiments of the Primitive Church. He ſtated the queſtions ſo wiſely, and conducted them ſo prudently, and handled them ſo learnedly, that I may truly ſay, they were never more materially confuted by any man, ſince the queſtions have ſo unhappily diſturbed Chriſtendom. *Verum hoc eos male uſſit*: and they finding themſelves ſmitten under the fifth rib, ſet up an old Champion of their own, a *Goliah* to fight againſt the Armies of *Iſrael*; the old Biſhop of *Chalcedon*, known to many of us, replyed to this excellent Book; but was ſo anſwered by a Rejoinder made by the Lord Biſhop of *Derry*, in which he ſo preſſed the former Arguments, refuted the Cavils, brought in ſo many impregnable Authorities and Probations, and added ſo many moments and weights to his diſcourſe, that the pleaſures of reading the Book would be the greateſt, if the profit to the Church of God were not greater.

Flumina tum lactis, tum flumina nectaris ibant,
Flavaque de viridi ſtillabant ilice mella.

For ſo *Sampſon*'s Riddle was again expounded, *Out of the ſtrong came meat, and out of the eater came ſweetneſs*; his Arguments were ſtrong, and the Eloquence was ſweet and delectable; and though there ſtart up another combatant againſt him, yet he had only the honour to fall by the hands of *Hector*: ſtill *hæret lateri lethalis arundo*; the headed arrow went in ſo far, that it could not be drawn out, but the barbed ſteel ſtuck behind. And whenever men will deſire to be ſatisfied in thoſe great queſtions, the Biſhop of *Derry*'s Book ſhall be his Oracle.

I will not inſiſt upon his other excellent writings; but it is known every where with what Piety and *acumen* he wrote againſt the Manichean Doctrine of Fatal neceſſity, which a late witty man had pretended to adorn with a new Vizor; but this excellent Perſon waſhed off the Ceruſe and the meritricious paintings, rarely well aſſerted the œconomy of the Divine Providence; and having once more triumphed over his Adverſary, *plenus victoriarum & trophæorum*, betook himſelf to the more agreeable attendance upon ſacred Offices; and having uſefully and wiſely diſcourſed of the ſacred Rite of Confirmation, impoſed his hands upon the moſt Illuſtrious Princes, the Dukes of *York* and *Glouceſter*, and the Princeſs Royal, and miniſtred to them the Promiſe of the Holy Spirit, and miniſterially eſtabliſhed them in the Religion and Service of the holy Jeſus. And one thing more I ſhall remark, that at his leaving thoſe Parts upon the Kings Return, ſome of the Remonſtrant Miniſters of the Low Countries coming to take their leaves of this great man, and deſiring that by his means the Church of *England* would be kind to them, he had reaſon to grant it, becauſe they were learned men, and in many things of a moſt excellent belief; yet he reproved them, and gave them caution againſt it, that they approached too near and gave too much countenance to the great and dangerous errors of the Socinians.

He thus having ſerved God and the King abroad, God was pleaſed to return to the King and to us all, as in the *days of old, and we ſung the ſong of* David.

In convertendo captivitatem Sion: When King *David* and all his Servants returned to *Jeruſalem*, this great perſon having trod in the Winepreſs was called to drink of the Wine, and as an honorary Reward of his great ſervices and abilities, was choſen Primate of this National Church in

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In which time we are to look upon him, as the King and the Kings great Vicegerent did, as a perſon concerning whoſe abilities the World had too great teſtimony ever to make a doubt. It is true he was in the declenſion of his age and health; but his very Ruines were goodly; and they who ſaw the broken heaps of *Pompey*'s Theatre, and the cruſhed Obelisks, and the old face of beauteous *Philænium*, could not but admire the diſordered glories of ſuch magnificent ſtructures, which were venerable in their very duſt.

He ever was uſed to overcome all difficulties, only Mortality was too hard for him; but ſtill his Vertues and his Spirit was immortal, he ſtill took great care, and ſtill had new and noble deſigns, and propoſed to himſelf admirable things. He governed his Province with great juſtice and ſincerity;

Unus amplo conſulens paſtor gregi,
Somnos tuetur omnium ſolus vigil.

And had this remark in all his Government, that as he was a great hater of Sacriledge, ſo he profeſſed himſelf a publick Enemy to Non-reſidence, and often would declare wiſely and religiouſly againſt it, allowing it in no caſe but of neceſſity or the greater good of the Church. There are great things ſpoken of his Predeceſſor S. *Patrick*, that he founded 700 Churches and Religious Convents, that he ordained 5000 Prieſts, and with his own hands conſecrated 350 Biſhops. How true the ſtory is I know not; but we were all witneſſes that the late Primate, whoſe memory we now celebrate, did by an extraordinary contingency of Providence in one day conſecrate two Arch-Biſhops and ten Biſhops; and did benefit to almoſt all the Churches in *Ireland*, and was greatly inſtrumental to the Re-endowments of the whole Clergy; and in the greateſt abilities and incomparable induſtry was inferior to none of his moſt glorious Anteceſſours.

Since the Canonization of Saints came into the Church, we find no Iriſh Biſhop canonized, except S. *Laurence* of *Dublin*, and S. *Malachias* of *Down*; indeed *Richard* of *Armagh*'s Canonization was propounded, but not effected; but the Character which was given of that learned Primate by *Trithemius* does exactly fit this our late Father; *Vir in Divinis Scripturis eruditus, ſecularis Philoſophiæ juriſque Canonici non ignarus, clarus ingenio, ſermone ſcholaſticus, in declamandis ſermonibus ad populum excellentis induſtriæ:* He was learned in the Scriptures, skill'd in ſecular Philoſophy, and not unknowing in the Civil and Canon Laws, (in which ſtudies I wiſh the Clergy were with ſome carefulneſs and diligence ſtill more converſant) he was of an excellent ſpirit, a Scholar in his diſcourſes, an early and induſtrious Preacher to the people. And as if there were a more particular ſympathy between their ſouls, our Primate had ſo great a Veneration to his memory, that he purpoſed, if he had lived, to have reſtored his Monument in *Dundalke*, which Time, or Impiety, or Unthankfulneſs had either omitted or deſtroyed. So great a lover he was of all true and inherent worth, that he loved it in the very memory of the dead, and to have ſuch great Examples tranſmitted to the intuition and imitation of poſterity.

De ſcriptor. Eccleſ.

At his coming to the Primacy he knew he ſhould at firſt eſpie little beſides the Ruines of Diſcipline, a Harveſt of thorns, and Hereſies prevailing in the hearts of the People, the Churches poſſeſſed by W[illegible]lves and Intruders, Mens hearts greatly eſtranged from true Re[illegible]ion; and therefore he ſet himſelf to weed the fields of the Church; he trea[illegible]d

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the Adverſaries ſometimes ſweetly, ſometimes he confuted them learnedly, ſometimes he rebuked them ſharply. He viſited his Charges diligently and in his own perſon, not by Proxies and inſtrumental Deputations: *Quærens non noſtra, ſed nos, & quæ ſunt Jeſu Chriſti*; he deſigned nothing that we knew of but the Redintegration of Religion, the Honour of God and the King, the Reſtoring of collapſed Diſcipline, and the Renovation of Faith and the Service of God in the Churches. And ſtill he was indefatigable, and, even at the laſt ſcene of his life, intended to undertake a Regal Viſitation. *Quid enim vultis me otioſum à Domino comprehendi?* ſaid one; he was not willing that God ſhould take him unimployed: But, good man, he felt his Tabernacle ready to fall in pieces, and could go no further, for God would have no more work done by that hand; he therefore eſpying this, put his houſe in order, and had lately viſited his Dioceſe, and done what he then could to put his Charge in order; for he had a good while ſince received the ſentence of death within himſelf, and knew he was ſhortly to render an account of his ſtewardſhip; he therefore upon a brisk alarm of death, which God ſent him the laſt *January*, made his Will; in which, beſides the prudence and preſence of ſpirit manifeſted in making juſt and wiſe ſettlement of his Eſtate, and proviſions for his Deſcendants; at midnight, and in the trouble of his ſickneſs and circumſtances of addreſſing death, ſtill kept a ſpecial ſentiment and made confeſſion of Gods admirable mercies, and gave thanks that God had permitted him to live to ſee the bleſſed Reſtauration of His Majeſty and the Church of *England*, confeſſed his Faith to be the ſame as ever, gave praiſes to God that he was born and bred up in this Religion, and prayed to God, and hoped he ſhould die in the Communion of this Church, which he declar'd to be the moſt pure and Apoſtolical Church in the whole World.

He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God and the merits of Jeſus Chriſt, and with a ſingular ſweetneſs reſigned up his ſoul into the hands of his Redeemer.

But God, who is the great *Choragus* and Maſter of the Scenes of Life and Death, was not pleaſed then to draw the Curtains; there was an Epilogue to his Life yet to be acted and ſpoken. He returned to actions and life, and went on in the methods of the ſame procedure as before; was deſirous ſtill to eſtabliſh the affairs of the Church, complained of ſome diſorders which he purpoſed to redreſs, girt himſelf to the work; but though his ſpirit was willing, yet his fleſh was weak; and as the Apoſtles in the Veſpers of Chriſts Paſſion, ſo he in the eye of his own Diſſolution was heavy, not to ſleep, but heavy unto death, and looked for the laſt warning, which ſeized on him in the midſt of buſineſs; and though it was ſudden, yet it could not be unexpected, or unprovided by ſurprize, and therefore could be no other than that εὐθανασία which *Auguſtus* uſed to wiſh unto himſelf, a civil and well-natured death, without the amazement of troubleſome circumſtances, or the great cracks of a falling houſe, or the convulſions of impatience. *Seneca* tells that *Baſſus Anſidius* was wont to ſay, *Sperare ſe nullum dolorem eſſe in illo extremo anhelitu, ſi tamen eſſet, habere aliquantum in ipſa brevitate ſolatii*: He hoped that the pains of the laſt Diſſolution were little or none; or if they were, it was full of comfort that they could be but ſhort. It happened ſo to this excellent man; his Paſſive Fortitude had been abundantly tried before, and therefore there was the leſs need of it now; his active Graces had been abundantly demonſtrated by the great and good things he did, and therefore his laſt ſcene was not ſo laborious, Epiſt. 30.

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but God called him away ſomething after the manner of *Moſes*, which the Jews expreſs by *Oſculum oris Dei*, the Kiſs of Gods mouth; that is, a death indeed fore-ſignified, but gentle and ſerene, and without temptation.

To ſum up all; He was a wiſe Prelate, a learned Doctor, a juſt Man, a true Friend, a great Benefactor to others, a thankful Beneficiary where he was obliged himſelf. He was a faithful Servant to his Maſters, a Loyal Subject to the King, a zealous Aſſertor of his Religion againſt Popery on one ſide, and Fanaticiſm on the other. The practice of his Religion was not ſo much in Forms and exteriour Miniſtries, though he was a great obſerver of all the publick Rites and Miniſtries of the Church, as it was in doing good for others. He was like *Myſon*, whom the *Scythian Anarchaſis* ſo greatly praiſed, ὁ μύσων ἦν οἶκον οἰκῆσαι καλῶς, he governed his Family well, he gave to all their due of maintenance and duty; he did great benefit to mankind; he had the fate of the Apoſtle S. *Paul*, he paſſed through evil report and good report, as a deceiver and yet true. He was a man of great buſineſs and great reſort: *Semper aliquis in Cydonis domo*, as the Corinthians ſaid, There was always ſomebody in *Cydons* houſe. He was μεμέζωκε βίον ἔργῳ καὶ βίβλῳ, he divided his life into labour and his book; he took care of his Churches when he was alive, and even after his death, having left 500 *l.* for the Repair of his Cathedral of *Armagh* and S. *Peters* Church in *Drogheda*: He was an excellent Scholar, and rarely well accompliſhed; firſt inſtructed to great excellency by natural parts, and then conſummated by ſtudy and experience. *Melanchthon* was uſed to ſay, that himſelf was a Logician, *Pomeranus* a Grammarian, *Juſtus Jonas* an Orator, but that *Luther* was all theſe. It was greatly true of him, that the ſingle perfections which make many men eminent, were united in this Primate, and made him illuſtrious.

Synef. Ep. 57.

At, at, Quintilium perpetuus ſopor
Urget: cui pudor & juſtitiæ ſoror
Incorrupta fides, nudaque veritas
Quando ullum invenient parem?

It will be hard to find his Equal in all things: *Fortaſſe tanquam Phœnix anno quingenteſimo naſcitur*, (that I may uſe the words of *Seneca*) *nec eſt mirum ex intervallo magna generari mediocria & in turbam naſcentia ſæpe fortuna producit: eximia vero ipſa raritate commendat.* For in him was viſible the great lines of *Hooker*'s Judiciouſneſs, of *Jewel*'s Learning, of the acuteneſs of Biſhop *Andrews*. He was ſkilled in more great things than one; and, as one ſaid of *Phidias*, he could not only make excellent Statues of Ivory, but he could work in Stone and Braſs: He ſhewed his Equanimity in Poverty, and his Juſtice in Riches; he was uſeful in his Country, and profitable in his Baniſhment; for as *Paræus* was at *Anvilla*, *Luther* at *Wittenburg*, S. *Athanaſius* and S. *Chryſoſtom* in their Baniſhment, S. *Hierom* in his retirement at *Bethlehem*, they were Oracles to them that needed it; ſo was he in *Holland* and *France*, where he was abroad; and beſide the particular endearments which his friends received from him, for he did do relief to his brethren that wanted, and ſupplied the Souldiers out of his ſtore in *Yorkſhire*, when himſelf could but ill ſpare it; but he received publick thanks from the Convocation of which he was Preſident, and publick Juſtification from the Parliament where he was Speaker; ſo that although, as one

one ſaid, *Miraculi inſtar vitæ iter, ſi longum, ſine offenſione percurrere*; yet no man had greater Enemies, and no man had greater juſtifications.

But God hath taken our *Elijah* from our heads this day: I pray God that at leaſt his Mantle may be left behind, and that his Spirit may be doubled upon his Succeſſor; and that we may all meet together with him at the right hand of the Lamb, where every man ſhall receive according to his deeds, whether they be good or whether they be evil. I conclude with the words of *Caius Plinius*, *Equidem beatos puto quibus Deorum munere datum eſt, aut facere ſcribenda, aut ſcribere legenda*: he wrote many things fit to be read, and did very many things worthy to be written; which if we wiſely imitate, we may hope to meet him in the Reſurrection of the juſt, and feaſt with him in the eternal Supper of the Lamb, there to ſing perpetual Anthems to the honour of God the Father, Son and Holy Ghoſt: *To whom be all honour, &c.*

FINIS.

A

Funeral Sermon,

Preached at the

OBSEQUIES

Of the

Right Honourable and moſt Vertuous Lady,

The Lady

FRANCES,

Counteſs of

CARBERY:

Who deceaſed *October* the 9th 1650. at her Houſe *Golden-Grove* in *Caermarthen-ſhire.*

By *Jeremy Taylor* D. D.

LONDON,

Printed for R. *Royſton* Bookſeller to the Kings Moſt Excellent Majeſty. 1666.

To the

RIGHT HONOURABLE

And

TRULY NOBLE

Richard Lord Vaughan,

Earl of *Carbery*, Baron of *Emlin* and *Molingēr*, Knight of the Honourable Order of the *Bath*.

My Lord,

I *Am not aſhamed to profeſs that I pay this part of Service to your Lordſhip moſt unwillingly: for it is a ſad office to be the chief Miniſter in a houſe of mourning, and to preſent an intereſted perſon with a branch of Cypreſs and a bottle of tears. And indeed, my Lord, it were more proportionable to your needs to bring ſomething that might alleviate or divert your ſorrow, than to dreſs the Hearſe of your Dear Lady, and to furniſh it with ſuch circumſtances, that it may dwell with you, and lie in your Cloſet, and make your prayers and your retirements more ſad and full of weepings. But becauſe the Divine providence hath taken from you a perſon ſo excellent, a woman fit to converſe with Angels and Apoſtles, with Saints and Martyrs, give me leave to preſent you with her Picture, drawn in little and in water-colours, ſullyed indeed with tears and the abrupt accents of a real and conſonant ſorrow; but drawn with a faithful hand, and taken from the life: and indeed it were too great a loſe to be deprived of her example and of her rule, of the original and of the copy too. The age is very evil and deſerved her not; but becauſe it is ſo evil, it hath the more need to have ſuch lives preſerved in memory to inſtruct our piety, or upbraid our wickedneſs. For now that God hath cut this tree of Paradiſe down from its ſeat of earth, yet ſo the dead trunk may ſupport a part of the declining Temple, or at leaſt ſerve to kindle the fire on the Altar. My Lord, I pray God this heap of ſorrow may ſwell your piety till it breaks into the greateſt joys of God and of Religion: and remember when you pay*

a tear upon the Grave, or to the memory of your Lady (that Dear and moſt excellent Soul) that you pay two more: one of repentance for thoſe things that may have cauſed this breach; and another of joy for the mercies of God to your Dear departed Saint, that he hath taken her into a place where ſhe can weep no more. My Lord, I think I ſhall, *ſo long as I live, that is, ſo long as I am*

Your Lordſhips

moſt humble Servant

Jer. Taylor.

Pietati

Pietati & Memoriæ Sacrum.

MOnumentum doloris ſingularis, paris fati & conditionis poſuit *Richardus* Comes *Carberienſis* ſibi vivo, & mortem nec exoptanti nec metuenti: Et dilectiſſimæ ſuæ Conjugi *Franciſcæ* Comitiſſæ in flore ætatis caſibus puerperii raptæ ex amplexibus Sanctiſſimi amoris. Fuit illa (deſcendat lachrymula Amice Lector) fuit inter caſtiſſimas prima, inter Conjuges amantiſſima, Mater optima: placidi oris, ſeveræ virtutis, converſationis ſuaviſſimæ: vultum hilarem fecit bona conſcientia, amabilem, forma pluſquam Uxoria. Claris orta Natalibus, fortunam non mediocrem habuit; erat enim cum Unicâ Germanâ Hæres ex aſſe. Annos XIII, Menſes IV, ſupra Biduum vixit in Sanctiſſimo Matrimonio cum SUO quem effuſiſſimè dilexit, & ſanctè obſervavit; quem novit Prudentiſſimum, ſenſit Amantiſſimum, virum Optimum vidit & lætata eſt. Enixa prolem numeroſam, pulchram, ingenuam, formæ & Spei optimæ; quatuor Maſculos, *Franciſcum* Dominum *Vaughan*, *Johannem*, *Althamum*, quartum immaturum; fœminas ſex, Dom: *Franciſcam*, *Elizabethas* duas, *Mariam*, *Margaretam*, & *Althamiam* [poſt cujus partum paucis diebus obdormiit.] Totam prolem Maſculam (ſi demas abortivum illum) & fœminas omnes, præter *Elizabetham* alteram, & *Mariam*, ſuperſtites reliquit. Pietatis adeóq; Spei plena obiit ix. *Octobr.* MDC.L. Lachrymis ſuorum omnium tota irrigua conditur in hoc cœmeterio, ubi cùm Deo Opt. Max. viſum fuerit, ſperat ſe reponendum Conjux mœſtiſſimus: intereà temporis luctui, ſed pietati magis vacat, ut in ſuo tempore ſimul lætentur Par tam Pium, tam Nobile, tam Chriſtianum in gremio *Jeſu*, uſque dum Coronæ adornentur accipiendæ in Adventu Domini.

AMEN.

Cum ille vitâ defunctus fuerit, Marmor loquetur, quod adhuc tacere jubet virtus Modeſta: interim vitam ejus obſerva, & leges quod poſteà hîc inſcriptum amabunt & colent Poſteri.

Ora & abi.

A Funeral Sermon, &c.

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2 Sam. XIV. 14.

For we muſt needs die, and are as water ſpilt on the ground which cannot be gathered up again: neither doth God reſpect any perſon: yet doth he deviſe means that his baniſhed be not expelled from him.

WHen our Bleſſed Saviour and his Diſciples viewed the Temple, ſome one amongſt them cried out, *Magiſter aſpice, quales lapides! Maſter, behold what fair, what great ſtones are here!* Chriſt made no other reply but foretold their diſſolution, and a world of ſadneſs and ſorrow which ſhould bury that whole Nation, when the teeming cloud of Gods diſpleaſure ſhould produce a ſtorm which was the daughter of the biggeſt anger, and the mother of the greateſt calamity which ever cruſh'd any of the Sons of *Adam*; [*The time ſhall come that there ſhall not be left one ſtone upon another.*] The whole Temple and the Religion, the Ceremonies ordained by God, and the Nation beloved by God, and the Fabrick erected for the Service of God, ſhall run to their own Period, and lye down in their ſeveral Graves. Whatſoever had a beginning can alſo have an ending, and it ſhall die, unleſs it be daily watered with the Purles flowing from the Fountain of Life, and refreſhed with the Dew of Heaven, and the Wells of God: And therefore God had provided a Tree in Paradiſe to have ſupported *Adam* in his *artificial Immortality*: Immortality was not in his Nature, but in the Hands and Arts, in the Favour and Superadditions of God. Man was always the ſame mixture of Heat and Cold, of Dryneſs and Moiſture; ever the ſame weak thing, apt to feel rebellion in the humors, and to ſuffer the evils of a civil war in his body natural: and therefore health and life was to deſcend upon him from Heaven, and he was to ſuck life from a Tree on Earth; himſelf being but ingraffed into a Tree of Life, and adopted into the condition of an immortal Nature: But he that in the beſt of his days was but a Cien of this Tree of Life, by his ſin was cut off from thence quickly, and planted upon Thorns, and his portion was for ever after among the Flowers, which to day ſpring and look like health and beauty, and in the evening they are ſick, and at night are dead, and the oven is their grave: And as before, even from our firſt

ſpring

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ſpring from the duſt on earth, *we might have died* if we had not been preſerved by the continual flux of a rare providence; ſo now that we are reduced to the Laws of our own Nature, *we muſt needs die*. It is natural, and therefore neceſſary: It is become a puniſhment to us, and therefore it is unavoidable; and God hath bound the evil upon us by bands of natural and inſeparable propriety, , and by a ſupervening unalterable Decree of Heaven; and we are fallen from our privilege, and are returned to the condition of Beaſts, and Buildings, and common things: And we ſee Temples defiled unto the ground, and they die by Sacrilege; and great Empires die by their own plenty and eaſe, full Humours, and factious Subjects; and huge Buildings fall by their own weight, and the violence of many Winters eating and conſuming the Cement, which is the marrow of their bones; and Princes die like the meaneſt of their Servants; and every thing finds a Grave and a Tomb; and the very Tomb it ſelf dies by the bigneſs of its pompouſneſs and luxury,

——— Pharionutantia pondera ſaxo
Quæ cineri vanus dat ruitura labor,

and becomes as friable and uncombined duſt as the aſhes of the Sinner or the Saint that lay under it, and is now forgotten in his bed of darkneſs. And to this Catalogue of mortality Man is inrolled with a [*Statutum eſt*] *It is appointed for all men to once die, and after death comes judgment*: And if a Man can be ſtronger than Nature, or can wreſtle with a Decree of Heaven, or can eſcape from a divine puniſhment by his own arts, ſo that neither the Power nor the Providence of God, nor the Laws of Nature, nor the Bands of eternal Predeſtination can hold him, then he may live beyond the fate and period of Fleſh, and laſt longer than a Flower: But if all theſe can hold us and tie us to conditions, then we muſt lay our heads down upon a turf, and entertain creeping things in the cells and little chambers of our eyes, and dwell with worms till time and death ſhall be no more. *We muſt needs die*] That's our Sentence: But that's not all.

We are as water ſpilt on the ground, which cannot be gathered up again.] Stay,

1. We are as water, weak, and of no conſiſtence, always deſcending, abiding in no certain place, unleſs where we are detained with violence; and every little breath of wind makes us rough and tempeſtuous, and troubles our faces; every trifling accident diſcompoſes us; and as the face of the waters wafting in a ſtorm ſo wrinkles it ſelf that it makes upon its forehead furrows deep and hollow like a grave; ſo do our great and little cares and trifles firſt make the wrinkles of old age, and then they dig a grave for us: And there is in Nature nothing ſo contemptible, but it may meet with us in ſuch circumſtances, that it may be too hard for us in our weakneſſes; and the ſting of a Bee is a weapon ſharp enough to pierce the finger of a child or the lip of a Man; and thoſe Creatures which Nature hath left without weapons, yet they are armed ſufficiently to vex thoſe parts of men which are left defenceleſs and obnoxious to a Sun-beam, to the roughneſs of a ſowre Grape, to the unevenneſs of a Gravel-ſtone, to the duſt of a Wheel, or the unwholſom breath of a Star looking awry upon a ſinner.

2. But beſides the weakneſſes and natural decayings of our bodies, if chances and contingencies be innumerable, then no man can reckon our dangers, and the præternatural cauſes of our deaths: So that he is a vain perſon whoſe hopes of life are too confidently encreas'd by rea-

ſon

ſon of his health: and he is too unreaſonably timerous, who thinks his hopes at an end when he dwels in ſickneſs. For men die without rule, and with and without occaſions; and no man ſuſpecting or foreſeeing any of deaths addreſſes, and no man in his whole condition is weaker than another. A man in a long Conſumption is fallen under one of the ſolemnities and preparations to death: but at the ſame inſtant the moſt healthful perſon is as neer death, upon a more fatal and a more ſudden, but a leſs diſcerned cauſe. There are but few perſons upon whoſe foreheads every man can read the ſentence of death written in the lines of a lingring ſickneſs, but they (ſometimes) hear the paſſing-bell ring for ſtronger men, even long before their own knell calls at the houſe of their mother to open her womb, & make a bed for them. No man is ſurer of to morrow than the weakeſt of his brethren: and when *Lepidus* and *Anſidius* ſtumbled at the threſhold of the Senate and fell down and dyed, the blow came from Heaven in a cloud; but it ſtruck more ſuddenly than upon the poor ſlave that made ſport upon the Theatre with a præmeditated and fore-deſcribed death: *Quod quiſque vitet, nunquam homini ſatis cautum eſt in horas.* There are ſickneſſes that walk in darkneſs, and there are exterminating Angels that fly wrapt up in the curtains of immateriality and an uncommunicating nature; whom we cannot ſee, but we feel their force and ſink under their Sword, and from Heaven the vail deſcends that wraps our heads in the fatal ſentence. There is no age of man but it hath proper to it ſelf ſome poſterns and outlets for death, beſides thoſe infinite and open ports out of which myriads of men and women every day paſs into the dark, and the land of forgetfulneſs. *Infancy* hath life but *in effigie*, or like a ſpark dwelling in a pile of wood: the candle is ſo newly lighted, that every little ſhaking of the taper, and every ruder breath of air puts it out, and it dies. *Childhood* is ſo tender, and yet ſo unwary; ſo ſoft to all the impreſſions of Chance, and yet ſo forward to run into them, that God knew there could be no ſecurity without the care and vigilance of an Angel-keeper: and the eyes of Parents and the arms of Nurſes, the proviſions of art, and all the effects of Humane love and Providence are not ſufficient to keep one child from horrid miſchiefs, from ſtrange and early calamities and deaths, unleſs a meſſenger be ſent from Heaven to ſtand ſentinel, and watch the very playings and ſleepings, the eatings and drinkings of the Children; and it is a long time before Nature makes them capable of help: for there are many deaths, and very many diſeaſes to which poor babes are expoſed; but they have but very few capacities of Phyſick: to ſhew that infancy is as liable to death as old age, and equally expoſed to danger, and equally uncapable of a remedy: with this only difference, that old age hath diſeaſes incurable by nature, and the diſeaſes of childhood are incurable by art; and both the ſtates are the next heirs of death.

3. But all the middle way *the caſe is altered*: Nature is ſtrong, and Art is apt to give eaſe and remedy, but ſtill there is no ſecurity; and there the caſe is not altered. 1. For there are ſo many diſeaſes in men that are not underſtood. 2. So many new ones every year. 3. The old ones are ſo changed in circumſtance, and intermingled with ſo many collateral complications. 4. The Symptoms are oftentimes ſo alike. 5. Sometimes ſo hidden and fallacious. 6. Sometimes none at all (as in the moſt ſudden and moſt dangerous Impoſthumations.) 7. And then, the diſeaſes in the inward parts of the body, are oftentimes ſuch, to which no application can be made. 8. They are ſo far off, that the effects of all medicines can no otherwiſe come to them, than the effect

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and juices of all meats; that is, not till after two or three alterations and decoctions, which change the very ſpecies of the medicament. 9. And after all this, very many principles in the art of Phyſick are ſo uncertain, that after they have been believed ſeven or eight Ages, and that upon them much of the practice hath been eſtabliſhed, they come to be conſidered by a witty man, and others eſtabliſhed in their ſtead; by which men muſt practiſe, and by which three or four generations of men more (as happens) muſt live or die. 10. And all this while the men are ſick, and they take things that certainly make them ſicker for the preſent, and very uncertainly reſtore health for the future: that it may appear of what a large extent is humane calamity; when Gods providence hath not only made it weak and miſerable upon the certain ſtock of a various nature, and upon the accidents of an infinite contingency; but even from the remedies which are appointed, our dangers and our troubles are certainly encreaſed: ſo that we may well be likened to water; our nature is no ſtronger, our abode no more certain; if the ſluces be opened, *it falls away and runneth apace*; if its current be ſtopped, it ſwells and grows troubleſome, and ſpills over with a greater diffuſion; if it be made to ſtand ſtill, it putrifies: and all this we do. For,

4. In all the proceſs of our health we are running to our grave: we open our own ſluces by vicioufneſs and unworthy actions; we pour in drink, and let out life; we increaſe diſeaſes, and know not how to bear them; we ſtrangle our ſelves with our own intemperance; we ſuffer the fevers and the inflammations of luſt, and we quench our ſouls with drunkenneſs; we bury our underſtandings in loads of meat and ſurfets: and then we lie down upon our beds, and roar with pain and diſquietneſs of our ſouls: Nay, we kill one anothers ſouls and bodies with violence and folly, with the effects of pride and uncharitableneſs; we live and die like fools, and bring a new mortality upon our ſelves; wars and vexatious cares, and private duells and publick diſorders, and every thing that is unreaſonable, and every thing that is violent: ſo that now we may add this fourth gate to the Grave: Beſides *Nature* and *Chance*, and *the miſtakes of Art*, men die with their *own Sins*, and then enter into the Grave in haſte and paſſion, and pull the heavy ſtone of the Monument upon their own heads. And thus we make our ſelves like water ſpilt on the ground; we throw away our lives as if they were unprofitable, (and indeed moſt men make them ſo) we let our years ſlip through our fingers like water; and nothing is to be ſeen, but like a ſhowr of tears upon a ſpot of ground; there is a Grave digged, and a ſolemn mourning and a great talk in the Neighbourhood, and when the daies are finiſhed, they ſhall be, and they ſhall be remembred, no more: And that's like water too, when it is ſpilt, *it cannot be gathered up again.*

There is no redemption from the Grave.

——inter ſe mortales mutua vivunt
Et quaſi curſores vitäi lampada tradunt.

Men live in their courſe and by turns; their light burns a while, and then it burns blew and faint, and men go to converſe with Spirits, and then they reach the taper to another; and as the hours of yeſterday can never return again, ſo neither can the man whoſe hours they were, and who lived them over once, he ſhall never come to live them again, and live them better. When *Lazarus*, and the widows Son of *Naim*, and *Tabitha*, and the Saints that appeared in *Jeruſalem* at the Reſurrection of our bleſſed Lord aroſe, they came into this world, ſome as ſtrangers

gers only to make a viſit, and all of them to manifeſt a glory: but none came upon the ſtock of a new life, or entred upon the ſtage as at firſt, or to perform the courſe of a new nature: and therefore it is obſervable, that we never read of any wicked perſon that was raiſed from the dead: *Dives* would fain have returned to his brothers houſe; but neither he, nor any from him could be ſent: but all the reſt in the new Teſtament (one only excepted) were expreſſed to have been holy perſons, or elſe by their age were declared innocent. *Lazarus* was beloved of Chriſt: thoſe ſouls that appeared at the Reſurrection were the ſouls of Saints: *Tabitha* raiſed by S. *Peter* was a charitable and a holy Chriſtian: and the maiden of twelve years old, raiſed by our bleſſed Saviour, had not entred into the regions of choice and ſinfulneſs: and the only exception of the widows ſon, is indeed none at all, for in it the Scripture is wholly ſilent; and therefore it is very probable that the ſame proceſs was uſed, God in all other inſtances having choſen to exemplifie his miracles of nature to purpoſes of the Spirit, and in ſpiritual capacities. So that although the Lord of Nature did not break the bands of Nature in ſome inſtances, to manifeſt his glory to ſucceeding great and never failing purpoſes; yet (beſides that this ſhall be no more) it was alſo inſtanced in ſuch perſons who were holy and innocent, and within the verge and comprehenſions of the Eternal mercy. We never read that a wicked perſon felt ſuch a miracle, or was raiſed from the Grave to try the ſecond time for a Crown; but where he fell, there he lay down dead, and ſaw the light no more.

This conſideration I intend to you as a ſevere Monitor and an advice of carefulneſs, that you order your affairs ſo that you may be partakers of the firſt Reſurrection; that is, from ſin to grace, from the death of vitious habits, to the vigour, life, and efficacy of an habitual righteouſneſs: For (as it hapned to thoſe perſons in the New Teſtament now mentioned, to them (I ſay) in the literal ſenſe) *Bleſſed are they that have part in the firſt Reſurrection, upon them the ſecond death ſhall have no power*: meaning that they who by the power of Chriſt and his holy Spirit were raiſed to life again, were holy and bleſſed ſouls, and ſuch who were written in the book of God; and that this grace hapned to no wicked and vitious perſon: ſo it is moſt true in the ſpiritual and intended ſenſe: You only that ſerve God in a holy life; you who are not dead in treſpaſſes and ſins; you who ſerve God with an early diligence and an unwearied induſtry, and a holy Religion, you and you only ſhall come to life eternal, you only ſhall be called from death to life; the reſt of mankind ſhall never live again, but paſs from death to death; from one death to another, to a worſe; from the death of the body, to the eternal death of body and ſoul: and therefore in the Apoſtles Creed there is no mention made of the Reſurrection of wicked perſons; but of *the Reſurrection of the body to everlaſting life*. The wicked indeed ſhall be haled forth from their graves, from their everlaſting priſons, where in chains of darkneſs they are kept unto the judgment of the great day: but this therefore cannot be called *in ſenſu favoris*, a Reſurrection, but the ſolennities of the eternal death; It is nothing but a new capacity of dying again; ſuch a dying as cannot ſignifie reſt; but where death means nothing but an intollerable and never ceaſing calamity: and therefore theſe words of my Text are otherwiſe to be underſtood of the wicked, otherwiſe of the godly: The wicked are ſpilt like water and ſhall never be gathered up again; no not in the gatherings of eternity; They ſhall be put into Veſſels of wrath and ſet upon the flames of hell; but that

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is not *a gathering*, but *a ſcattering* from the face and preſence of God. But the godly alſo come under the ſenſe of theſe words: They deſcend into their Graves, and ſhall no more be reckoned among the living; they have no concernment in all that is done under the Sun. *Agamemnon* hath no more to do with the Turks Armies invading and poſſeſſing that part of *Greece* where he reigned, than had the *Hippocentaur* who never had a being: and *Cicero* hath no more intereſt in the preſent evils of Chriſtendom, than we have to do with his boaſted diſcovery of *Catilines* Conſpiracy. What is it to me that *Rome* was taken by the *Gauls*? and what is it now to *Camillus* if different religions be tolerated amongſt us? Theſe things that now happen concern the living, and they are made the ſcenes of our duty or danger reſpectively: and when our Wives are dead and ſleep in charnel houſes, they are not troubled when we laugh loudly at the ſongs ſung at the next marriage feaſt; nor do they envy when another ſnatches away the gleanings of their husbands paſſion.

It is true, they envy not, and they lie in a boſom where there can be no murmur; and they that are conſigned to Kingdoms, and to the feaſt of the marriage-ſupper of the Lamb, the glorious and eternal Bridegroom of holy Souls, they cannot think our Marriages here, our lighter laughings and vain rejoicings, conſiderable as to them. And *yet there is a relation continued ſtill: Ariſtotle* ſaid, that to affirm the dead take no thought for the good of the living, is a diſparagement to the laws of that friendſhip which in their ſtate of ſeparation they cannot be tempted to reſcind. And the Church hath taught in general, that they pray for us, they recommend to God the ſtate of all their Relatives, in the union of the interceſſion that our bleſſed Lord makes for them and us: and S. *Ambroſe* gave ſome things in charge to his dying brother *Satyrus*, that he ſhould do for him in the other world: he gave it him (I ſay) when he was dying, not when he was dead. And certain it is that though our dead friends affection to us is not to be eſtimated according to our low conceptions, yet it is not leſs, but much more than ever it was; it is greater in degree, and of another kind.

But then we ſhould do well alſo to remember, that in this world we are ſomething beſides fleſh and bloud; that we may not without violent neceſſities run into new relations, but preſerve the affections we bore to our dead when they were alive: We muſt not ſo live as if they were periſhed, but ſo as preſſing forward to the moſt intimate participation of the communion of Saints. And we alſo have ſome ways to expreſs this relation, and to bear a part in this communion, by actions of intercourſe with them, aud yet proper to our ſtate: ſuch as are ſtrictly performing the will of the dead, providing for, and tenderly and wiſely educating their children, paying their debts, imitating their good example, preſerving their memories privately, and publickly keeping their memorials, and deſiring of God with hearty and conſtant prayer that God would give them a joyful Reſurrection, and a merciful Judgment, (for ſo S. *Paul* prayed in behalf of *Oneſiphorus*) that *God would ſhew them* [a] *mercy in that day*, that fearful, and yet much to be deſired day, in which the moſt righteous perſon hath need of much mercy and pity, and ſhall find it. Now theſe inſtances of duty ſhew that the relation remains ſtill; and though the Relict of a man or woman hath liberty to contract new relations, yet I do not find they have liberty to caſt off the old, as if there were no ſuch thing as immortality of ſouls. Remember that we ſhall converſe together again; let us therefore never do any thing

[a] 2 Tim. 1. 18.

of

of reference to them which we ſhall be aſhamed of in the day when all ſecrets ſhall be diſcovered, and that we ſhall meet again in the preſence of God: In the mean time, God watcheth concerning all their intereſt, and he will in his time both diſcover and recompenſe. For though, as to us, they are like water ſpilt; yet, to God, they are as water fallen in the Sea, ſafe and united in his comprehenſion, and incloſures.

But we are not yet paſſed the conſideration of the ſentence: This deſcending to the grave is the lot of all men, [*neither doth God reſpect the perſon of any man*] The rich is not protected for favour, nor the poor for pity, the old man is not reverenced for his age, nor the Infant regarded for his tenderneſs; youth and beauty, learning and prudence, wit and ſtrength lie down equally in the diſhonours of the Grave. All men, and all natures, and all perſons reſiſt the addreſſes and ſolennities of death, and ſtrive to preſerve a miſerable and unpleaſant life; and yet they all ſink down and die. For ſo have I ſeen the Pillars of a Building aſſiſted with artificial props bending under the preſſure of a roof, and pertinaciouſly reſiſting the infallible and prepared ruine,

Donec certa dies omni compage ſolutâ
Ipſum cum rebus ſubruat auxilium,

Till the determin'd day comes, and then the burden ſunk upon the pillars, and diſordered the aids and auxiliary rafters into a common ruine and a ruder grave: ſo are the deſires and weak arts of man; with little aids and aſſiſtances of care and Phyſick we ſtrive to ſupport our decaying bodies, and to put off the evil day; but quickly that day will come, and then neither Angels nor men can reſcue us from our grave; but the roof ſinks down upon the walls, and the walls deſcend to the foundation; and the beauty of the face, and the diſhonours of the belly, the diſcerning head and the ſervile feet, the thinking heart and the working hand, the eyes and the guts together ſhall be cruſhed into the confuſion of a heap, and dwell with Creatures of an equivocal production, with worms and ſerpents, the ſons and daughters of our own bones, in a houſe of dirt and darkneſs.

Let not us think to be excepted or deferred: If beauty, or wit, or youth, or nobleneſs, or wealth, or vertue could have been a defence, and an excuſe from the Grave, we had not met here to day to mourn upon the Hearſe of an Excellent Lady: and God only knows for which of us next the Mourners ſhall go about the ſtreets or weep in houſes.

Ζωὸς δ' πυ τόγε οἶδε, καὶ ἀθάνατοι θεοὶ ἄλλοι
Ὁπποσίῳ θανάτοιο τέλος πεπρωμένον ἐστίν. Il. γ.

We have lived ſo many years; and every day and every minute we make an eſcape from thoſe thouſands of dangers and deaths that encompaſs us round about: and ſuch eſcapings we muſt reckon to be an extraordinary fortune, and therefore that it cannot laſt long. Vain are the thoughts of Man, who when he is young or healthful, thinks he hath a long thread of life to run over, and that it is violent and ſtrange for young perſons to die; and natural and proper only for the aged. It is as natural for a man to die by drowning as by a Fever: And what greater violence or more unnatural thing is it, that the Horſe threw his Rider into the River, than that a drunken meeting caſt him into a Fever? and the ſtrengths of youth are as ſoon broken by the ſtrong ſickneſſes of youth, and the ſtronger intemperance, as the weakneſs of old age

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by a Cough, or an Aſthma, or a continual Rheum: Nay, it is *more natural* for young Men and Women to die, than for old; becauſe that is *more natural* which hath more natural cauſes, and that is more natural which is moſt common: but to die with age is an extreme rare thing; and there are more perſons carried forth to burial before the five and thirtieth year of their age, than after it: And therefore let no vain confidence make you hope for long life: If you have lived but little, and are ſtill in youth, remember that now you are in your biggeſt throng of dangers both of body and ſoul; and the proper ſins of youth to which they ruſh infinitely and without conſideration, are alſo the proper and immediate inſtruments of death. But if you be old you have eſcaped long and wonderfully, and the time of your eſcaping is out: you muſt not for ever think to live upon wonders, or that God will work miracles to ſatisfie your longing follies, and unreaſonable deſires of living longer to ſin and to the world. Go home and think to die, and what you would chooſe to be doing when you die, that do daily: for you will all come to that paſs to rejoice that you did ſo, or wiſh that you had: that will be the condition of every one of us; for *God regardeth no mans perſon.*

Well! but all this you will think is but a ſad ſtory: What? we muſt die, and go to darkneſs and diſhonour; and we muſt die quickly, and we muſt quit all our delights, and all our ſins, or do worſe, infinitely worſe; and this is the condition of us all, from which none can be excepted; every man ſhall be ſpilt and fall into the ground, and *be gathered up no more.* Is there no comfort after all this? *ſhall we go from hence, and be no more ſeen,* and have no recompenſe?

Miſer, ô miſer, aiunt, omnia ademit
Una die infauſta mihi tot præmia vitæ.

Shall we exchange our fair Dwellings for a Coffin, our ſofter Beds for the moiſtned and weeping Turf, and our pretty Children for Worms; and is there no allay to this huge calamity? yes, there is: There is a [*yet*] in the Text: [*For all this, yet doth God deviſe means that his baniſhed be not expelled from him.*] All this ſorrow and trouble is but a phantaſm, and receives its account and degrees from our preſent conceptions, and the proportion to our reliſhes and guſt.

When *Pompey* ſaw the Ghoſt of his firſt Lady *Julia*, who vexed his reſt and his conſcience for ſuperinducing *Cornelia* upon her bed within the ten months of mourning, he preſently fancied it, either to be an illuſion, or elſe that death could be no very great evil:

Aut nihil eſt ſenſus animis in morte relictum,
Aut mors ipſa nihil ——

Either my dead Wife knows not of my unhandſome marriage, and forgetfulneſs of her; or if ſhe does, then the dead live.

—— *longæ, canitiſq; cognita, vitæ*
Mors media eſt ——

Death is nothing but the middle point between two lives, between this and another: concerning which comfortable myſtery the holy Scripture inſtructs our Faith and entertains our hope in theſe words: God

is

is ſtill the *God of Abraham, Iſaac, and Jacob*; *for all do live to him*; and the Souls of Saints are with Chriſt: *I deſire to be diſſolved* (ſaith St. *Paul*) *and to be with Chriſt, for that is much better*: and, *Bleſſed are the dead which die in the Lord*; *they reſt from their labours, and their works follow them*: *For we know, that if our earthly houſe of this Tabernacle were diſſolv'd, we have a building of God, a houſe not made with hands, eternal in the heavens*: and this ſtate of ſeparation St. *Paul* calls, *a being abſent from the Body, and being preſent with the Lord*: This is one of Gods means which he hath deviſed, that although our Dead are like perſons baniſhed from this world, yet they are not expelled from God: They are *in the hands of Chriſt*; they are *in his preſence*; they are, or ſhall be *clothed with a houſe of Gods making*; *they reſt from all their labours*; *all tears are wiped from their eyes*, and all diſcontents from their ſpirits; and in the ſtate of ſeparation, before the Soul be re-inveſted with her new houſe, the Spirits of all perſons are with God, ſo ſecur'd, and ſo bleſſed, and ſo ſealed up for glory, that this ſtate of interval and imperfection is, in reſpect of its certain event and end, infinitely more deſirable than all the Riches, and all the Pleaſures, and all the Vanities, and all the Kingdoms of this world.

vide 1 Cor. 15. 18. 1 Theſſ. 4. 16. Rev. 14. 13. John 5. 24. 2 Cor. 5. 8, & 6.

I will not venture to determine what are the circumſtances of the abode of Holy Souls in their ſeparate dwellings; and yet poſſibly that might be eaſier than to tell what or how the Soul is and works in this world, where it is in the Body *tanquam in alienâ domo*, as in a priſon, in fetters and reſtraints; for here the Soul is diſcompoſed and hindred; it is not as it ſhall be, as it ought to be, as it was intended to be; it is not permitted to its own freedom, and proper operation; ſo that all that we can underſtand of it here, is that it is ſo incommodated with a troubled and abated inſtrument, that the *object* we are to conſider cannot be offered to us in a right line, in juſt and equal propoſitions; or if it could, yet becauſe we are to underſtand the Soul by the Soul, it becomes not only a troubled and *abuſed object*, but a *crooked inſtrument*; and we here can conſider it juſt as a weak eye can behold a ſtaff thruſt into the waters of a troubled River; the very water makes a refraction, and the ſtorm doubles the refraction, and the water of the eye doubles the ſpecies, and there is nothing right in the thing; the object is out of its juſt place, and the medium is troubled, and the organ is impotent: *At cum exierit & in liberum cœlum quaſi in domum ſuam venerit*; when the Soul is entred into her own houſe, into the free regions of the reſt, and the neighbourhood of heavenly Joys, then its operations are more ſpiritual, proper, and proportion'd to its being; and though we cannot ſee at ſuch a diſtance, yet the object is more fitted if we had a capable Underſtanding; it is in it ſelf in a more excellent and free condition.

Certain it is, that the Body does hinder many actions of the Soul: It is an imperfect Body, and a diſeaſed Brain, or a violent paſſion that makes Fools: No man hath a fooliſh Soul; and the reaſonings of men have infinite difference and degrees, by reaſon of the Bodies conſtitution. Among Beaſts, which have no Reaſon, there is a greater likeneſs than between Men, who have: And as by Faces it is eaſier to know a Man from a Man, than a Sparrow from a Sparrow, or a Squirrel from a Squirrel; ſo the difference is very great in our Souls; which difference, becauſe it is not originally in the Soul (and indeed cannot be in ſimple or ſpiritual ſubſtances of the ſame ſpecies or kind) it muſt needs derive wholly from the Body, from its accidents and circumſtances; from whence it follows, that becauſe the Body caſts fetters and reſtraints, hinderances

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hinderances and impediments upon the Soul, that the Soul is much freer in the ſtate of ſeparation; and if it hath any act of life, it is much more noble and expedite.

1 Theſſ. 5. 10. That the Soul is alive after our death, St. *Paul* affirms, [*Chriſt died for us, that whether we wake or ſleep, we ſhould live together with him.*] Now it were ſtrange that we ſhould be alive, and live with *Chriſt*, and yet do no act of life: The Body when it is aſleep does many; and if the Soul does none, the Principle is leſs active than the Inſtrument; but if it does any act at all in ſeparation, it muſt neceſſarily be an act or effect of Underſtanding; there is nothing elſe it can do, but this it can: For it is but a weak and an unlearned Propoſition to ſay, That the Soul can do nothing of it ſelf, nothing without the phantaſms and proviſions of the Body: For,

1. In this life the Soul hath one principle clearly ſeparate, abſtracted, and immaterial; I mean *the Spirit of Grace*, which is a principle of life and action, and in many inſtances does not at all communicate with matter, as in the infuſion, ſuperinduction and creation of ſpiritual Graces.

2. As nutrition, generation, eating and drinking, are actions proper to the Body and its ſtate; ſo extaſies, viſions, raptures, intuitive knowledg, and conſideration of its ſelf, acts of volition, and reflex acts of underſtanding, are proper to the Soul.

3. And therefore it is obſervable, that St. *Paul* ſaid that *he knew not whether his viſions and raptures were in or out of the body*; for by that we ſee his judgment of the thing, that one was as likely as the other, neither of them impoſſible or unreaſonable; and therefore that the Soul is as capable of action alone as in conjunction.

4. If in the ſtate of Bleſſedneſs there are ſome actions of the Soul which do not paſs through the Body, ſuch as contemplation of God, and converſing with Spirits, and receiving thoſe influences and rare immiſſions which coming from the Holy and Myſterious Trinity make up the Crown of Glory; it follows, that the neceſſity of the Bodies miniſtery is but during the ſtate of this life, and as long as it converſes with fire and water, and lives with corn and fleſh, and is fed by the ſatisfaction of material appetites; which neceſſity and manner of converſation when it ceaſes, it can be no longer neceſſary for the Soul to be ſerved by phantaſms and material repreſentations.

5. And therefore when the Body ſhall be re-united, it ſhall be ſo ordered that then the Body ſhall confeſs it gives not any thing, but receives all its being and operation, its manner and abode from the Soul; and that then it comes not to ſerve a neceſſity, but to partake a Glory. For as the operations of the Soul in this life begin in the Body, and by it the object is tranſmitted to the Soul; ſo then they ſhall begin in the Soul, and paſs to the Body: And as *the operations of the Soul* by reaſon of its dependence on the Body are *animal, natural, and material*; ſo in the reſurrection *the body* ſhall be *ſpiritual* by reaſon of the preeminence, influence, and prime operation of the Soul. Now between theſe two ſtates ſtands the ſtate of ſeparation, in which the operations of the Soul are of a middle nature, that is, not ſo ſpiritual as in the reſurrection, and not ſo animal and natural as in the ſtate of conjunction.

To all which I add this conſideration, That our Souls have the ſame condition that Chriſts Soul had in the ſtate of ſeparation, becauſe he took on him all our Nature, and all our Condition; and it is certain, Chriſts Soul in the three days of his ſeparation did exerciſe acts of life, of

joy

joy and triumph, and did not ſleep, but viſited the Souls of the Fathers, trampled upon the pride of Devils, and ſatisfied thoſe longing Souls which were *Priſoners of hope*: And from all this we may conclude, That the Souls of all the Servants of Chriſt are alive, and therefore do the actions of life, and proper to their ſtate; and therefore it is highly probable that the Soul works clearer, and underſtands brighter, and diſcourſes wiſer, and rejoyces louder, and loves noblier, and deſires purer, and hopes ſtronger than it can do here.

But if theſe arguments ſhould fail, yet the felicity of Gods Saints cannot fail: For ſuppoſe the Body to be a neceſſary Inſtrument, but out of tune and diſcompoſed by ſin and anger, by accident and chance, by defect and imperfections, yet that it is better than none at all; and that if the Soul works imperfectly with an imperfect Body, that then ſhe works not at all when ſhe hath none: And ſuppoſe alſo that the Soul ſhould be as much without ſenſe or perception in death, as it is in a deep ſleep, which is the image and ſhadow of death; yet then God deviſes other means that his baniſhed be not expelled from him. For,

2. God will reſtore the Soul to the Body, and raiſe the Body to ſuch a perfection that it ſhall be an Organ fit to praiſe him upon; it ſhall be made ſpiritual to miniſter to the Soul, when the Soul is turned into a Spirit; then the Soul ſhall be brought forth by Angels from her incomparable and eaſie bed, from her reſt in Chriſts holy Boſom, and be made perfect in her being, and in all her operations: And this ſhall firſt appear by that perfection which the Soul ſhall receive as inſtrumental to the laſt Judgment; for then ſhe ſhall ſee clearly all the Records of this World, all the Regiſter of her own Memory: For all that we did in this life is laid up in our Memories; and though duſt and forgetfulneſs be drawn upon them, yet when God ſhall lift us from our duſt, then ſhall appear clearly all that we have done, written in the Tables of our Conſcience, which is the Souls Memory. We ſee many times, and in many inſtances, that a great Memory is hindred and put out, and we thirty years after come to think of ſomething that lay ſo long under a Curtain; we think of it ſuddenly, and without a line of deduction, or proper conſequence: And all thoſe famous Memories of *Simonides* and *Theodactes*, of *Hortenſius* and *Seneca*, of *Sceptius*, *Metrodorus*, and *Carneades*, of *Cyneas* the Embaſſadour of *Pyrrhus*, are only the Records better kept, and leſs diſturbed by accident and diſeaſe: For even the Memory of *Herods* ſon of *Athens*, of *Bathyllus*, and the dulleſt perſon now alive, is ſo great, and by God made ſo ſure a Record of all that ever he did, that as ſoon as ever God ſhall but tune our Inſtrument, and draw the Curtains, and but light up the Candle of Immortality, there we ſhall find it all, there we ſhall ſee all, and the whole world ſhall ſee all; then we ſhall be made fit to converſe with God after the manner of Spirits, we ſhall be like to Angels.

In the mean time, although upon the perſwaſion of the former Diſcourſe it be highly probable that the Souls of Gods Servants do live in a ſtate of preſent bleſſedneſs, and in the exceeding joys of a certain expectation of the revelation of the day of the Lord, and the coming of Jeſus; yet it will concern us only to ſecure our ſtate by holy living, and leave the event to God, that (as St. *Paul* ſaid) whether preſent or abſent, whether ſleeping or waking, whether perceiving or perceiving not, we may be accepted of him; that when we are baniſhed this World, and from the light of the Sun, we may not be expelled from God, and from the light of his countenance, but that from our beds of ſorrows

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ſorrows our Souls may paſs into the Boſom of Chriſt, and from thence to his right hand in the day of Sentence: *For we muſt all appear before the judgment ſeat of Chriſt*; and then if we have done well in the Body, we ſhall never be expelled from the beatifical preſence of God, but be Domeſticks of his Family, and Heirs of his Kingdom, and Partakers of his Glory. *Amen.*

I Have now done with my Text, but yet am to make you another Sermon. I have told you the neceſſity and the ſtate of death, it may be too largely for ſuch a ſad ſtory; I ſhall therefore now with a better compendium teach you how to live, by telling you a plain Narative of a Life, which if you imitate, and write after the Copy, it will make that death ſhall not be an evil, but a thing to be deſired, and to be reckoned among the purchaſes and advantages of your Fortune. When *Martha* and *Mary* went to weep over the Grave of their Brother, Chriſt met them there, and preached a Funeral Sermon, diſcourſing of the Reſurrection, and applying to the purpoſes of Faith, and confeſſion of Chriſt, and glorification of God. We have no other, we can have no better precedent to follow: and now that we are come to weep over the grave of our Dear Siſter, this rare Perſonage, we cannot chuſe but have many virtues to learn, many to imitate, and ſome to exerciſe.

I chuſe not to declare her Extraction and Genealogy; it was indeed fair and honourable; but having the bleſſing to be deſcended from Worthy and Honour'd Anceſtors, and her ſelf to be adopted and ingraffed into a more Noble Family; yet ſhe felt ſuch outward Appendages to be none of hers, becauſe not of her choice, but the purchaſe of the Virtues of others, which although they did engage her to do noble things, yet they would upbraid all degenerate and leſs honourable Lives than were thoſe which began and encreaſed the honour of the Families. She did not love her Fortune for making her noble; but thought it would be a diſhonour to her if ſhe did not continue a Nobleneſs and Excellency of Virtue fit to be owned by Perſons relating to ſuch Anceſtors. It is fit for us all to honour the Nobleneſs of a Family: but it is alſo fit for them that are Noble to deſpiſe it, and to eſtabliſh their Honour upon the foundation of doing excellent things, and ſuffering in good cauſes, and deſpiſing diſhonourable actions, and in communicating good things to others: For this is the rule in Nature; Thoſe Creatures are moſt honourable which have the greateſt power, and do the greateſt good: And accordingly my ſelf have been a witneſs of it, how this excellent Lady would by an act of humility and Chriſtian abſtraction ſtrip her ſelf of all that fair Appendage and exteriour Honour which decked her Perſon and her Fortune, and deſired to be owned by nothing but what was her own, that ſhe might only be eſteemed honourable according to that which is the Honour of a Chriſtian, and a wiſe Perſon.

2. She had a ſtrict and ſevere education, and it was one of Gods Graces and Favours to her: For being the Heireſs of a great Fortune, and living amongſt the throng of perſons in the ſight of vanities and empty temptations, that is, in that part of the Kingdom where Greatneſs is too often expreſs'd in great follies and great vices, God had provided a ſevere and angry Education to chaſtiſe the forwardneſſes of a young Spirit and a fair Fortune, that ſhe might for ever be ſo far diſtant from a vice, that ſhe might only ſee it and loath it, but never taſte of it, ſo much as to be put to her choice whether ſhe would be virtuous or no. God intending

tending to ſecure this Soul to himſelf, would not ſuffer the follies of the world to ſeize upon her by way of too neer a trial or buſie temptation.

3. She was married young; and beſides her buſineſſes of Religion, ſeemed to be ordained in the providence of God to bring to this honourable Family a part of a fair Fortune, and to leave behind her a fairer Iſſue, worth ten thouſand times her Portion: And as if this had been all the publick buſineſs of her life, when ſhe had ſo far ſerved Gods ends, God in mercy would alſo ſerve hers, and take her to an early bleſſedneſs.

4. In paſſing through which line of providence, ſhe had the art to ſecure her eternal Intereſt, by turning her Condition into Duty, and expreſſing her Duty in the greateſt eminency of a virtuous, prudent, and rare affection, that hath been known in any example. I will not give her ſo low a teſtimony, as to ſay only that ſhe was chaſt; She was a Perſon of that ſeverity, modeſty, and cloſe Religion (as to that particular) that ſhe was not capable of uncivil temptation; and you might as well have ſuſpected the Sun to ſmell of the Poppy that he looks on, as that ſhe could have been a perſon apt to be ſullied by the breath of a foul queſtion.

5. But that which I ſhall note in her, is that which I would have exemplar to all Ladies, and to all Women: She had a love ſo great for her Lord, ſo intirely given up to a dear affection, that ſhe thought the ſame things, and loved the ſame loves, and hated according to the ſame enmities, and breathed in his ſoul, and lived in his preſence, and languiſhed in his abſence; and all that ſhe was or did, was only for and to her deareſt Lord:

Si gaudet, ſi flet, ſi tacet, hunc loquitur,
Cænat, propinat, poſcit, negat, innuit, unus
Nævius eſt:-----

And although this was a great enamel to the beauty of her Soul, yet it might in ſome degrees be alſo a reward to the Virtue of her Lord: For ſhe would often diſcourſe it to them that convers'd with her, that he would improve that intereſt which he had in her affection to the advantages of God and of Religion; and ſhe would delight to ſay, that he called her to her Devotions, he encouraged her good inclinations, he directed her piety, he invited her with good Books; and then ſhe loved Religion, which ſhe ſaw was not only pleaſing to God, and an act or ſtate of duty, but pleaſing to her Lord, and an act alſo of affection and conjugal obedience; and what at firſt ſhe loved the more forwardly for his ſake, in the uſing of Religion, left ſuch reliſhes upon her ſpirit, that ſhe found in it amability enough to make her love it for its own. So God uſually brings us to him by inſtruments of nature and affections, and then incorporates us into his Inheritance by the more immediate reliſhes of Heaven, and the ſecret things of the Spirit. He only was (under God) the light of her eyes, and the cordial of her ſpirits, and the guide of her actions, and the meaſure of her affections, till her affections ſwell'd up into a Religion, and then it could go no higher, but was confederate with thoſe other duties which made her dear to God: which rare combination of Duty and Religion, I chuſe to expreſs in the words of *Solomon*; *She forſook not the guide of her youth, nor brake the Covenant of her God.* Prov. 2. 17.

6. As ſhe was a rare Wife, ſo ſhe was an excellent Mother: For in ſo tender a conſtitution of ſpirit as hers was, and in ſo great a kindneſs towards her Children, there hath ſeldom been ſeen a ſtricter and more curious

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rious care of their perſons, their deportment, their nature, their diſpoſition, their learning, and their cuſtoms: And if ever kindneſs and care did conteſt, and make parties in her, yet her care and her ſeverity was ever victorious; and ſhe knew not how to do an ill turn to their ſeverer part, by her more tender and forward kindneſs. And as her cuſtom was, ſhe turned this alſo into love to her Lord: For ſhe was not only diligent to have them bred nobly and religiouſly, but alſo was careful and ſollicitous that they ſhould be taught to obſerve all the circumſtances and inclinations, the deſires and wiſhes of their Father; as thinking that virtue to have no good circumſtances, which was not dreſſed by his copy, and ruled by his lines, and his affections: And her prudence in the managing her children was ſo ſingular and rare, that when ever you mean to bleſs this family, and pray a hearty and a profitable prayer for it, beg of God, that the children may have thoſe excellent things which ſhe deſigned to them, and provided for them in her heart and wiſhes, that they may live by her purpoſes, and may grow thither, whither ſhe would fain have brought them. All theſe were great parts of an excellent Religion, as they concerned her greateſt temporal relations.

7. But if we examine how ſhe demeaned her ſelf towards God, there alſo you will find her not of a common, but of an exemplar piety: She was a great reader of Scripture, confining her ſelf to great portions every day; which ſhe read not to the purpoſes of vanity, and impertinent curioſities, not to ſeem knowing, or to become talking, not to expound and rule; but to teach her all her duty, to inſtruct her in the knowledge and love of God and of her Neighbours; to make her more humble, and to teach her to deſpiſe the world and all its gilded vanities; and that ſhe might entertain paſſions wholly in deſign and order to Heaven. I have ſeen a female Religion that wholly dwelt upon the face and tongue; that like a wanton and an undreſſed tree ſpends all its juice in ſuckers and irregular branches, in leafs and gum, and after all ſuch goodly outſides you ſhould never eat an Apple, or be delighted with the beauties, or the perfumes of a hopeful bloſſom. But the Religion of this excellent Lady was of another conſtitution; It took root downward in humility, and brought forth fruit upward in the ſubſtantial graces of a Chriſtian, in Charity and Juſtice, in Chaſtity and Modeſty, in fair Friendſhips and ſweetneſs of Society: She had not very much of the forms and outſides of godlineſs, but ſhe was hugely careful for the power of it, for the moral, eſſential, and uſeful parts; ſuch which would make her be, not ſeem to be, religious.

8. She was a very conſtant perſon at her prayers, and ſpent all her time which Nature did permit to her choice, in her devotions, and reading and meditating, and the neceſſary offices of houſhold Government; every one of which is an action of Religion, ſome by nature, ſome by adoption. To theſe alſo God gave her *a very great love to hear the word of God preached*; in which becauſe I had ſometimes the honour to miniſter to her, I can give this certain teſtimony, that ſhe was a diligent, watchful, and attentive hearer: and to this had ſo excellent a judgment, that if ever I ſaw a woman whoſe judgment was to be revered, it was hers alone: and I have ſometimes thought that the eminency of her diſcerning faculties did reward a pious diſcourſe, and placed it in the regions of honour and uſefulneſs, and gathered it up from the ground, where commonly ſuch Homilies are ſpilt, or ſcattered in neglect and inconſideration. But her appetite was not ſoon ſatisfied with what was uſeful

useful to her soul: she was also a constant Reader of Sermons, and seldom missed to read one every day; and that she might be full of instruction and holy principles, she had lately designed to have a large Book, in which she purposed to have a stock of Religion transcribed in such assistances as she would chuse, that she might be *readily furnished and instructed to every good work*. But God prevented that, and hath filled her desires, not out of Cisterns and little Aquæducts, but hath carried her to the Fountain, where *she drinks of the pleasures of the River*, and is full of God. SERM. VIII.

9. She always lived a life of much innocence, free from the violences of great sins: her person, her breeding, her modesty, her honour, her Religion, her early marriage, the Guide of her soul, and the Guide of her youth, were as so many fountains of restraining grace to her, to keep her from the dishonours of a crime. *Bonum est portare jugum ab adolescentiâ*, it is good to bear the yoke of the Lord from our youth; and though she did so, being guarded by a mighty providence, and a great favour and grace of God from staining her fair soul with the spots of hell, yet she had strange fears and early cares upon her; but these were not only for her self, but in order to others, to her neerest Relatives: For she was so great a lover of this Honourable Family of which now she was a Mother, that she desired to become a channel of great blessings to it unto future ages, and was extremely jealous lest any thing should be done, or lest any thing had been done, though an Age or two since, which should intail a curse upon the innocent posterity; and therefore (although I do not know that ever she was tempted with an offer of the crime) yet she did infinitely remove all sacriledge *from her thoughts*, and delighted to see her estate of a clear and dis-intangled interest: she would have no mingled rights with it; she would not receive any thing from the Church, but Religion and a Blessing: and she never thought a curse and a sin far enough off, but would desire it to be infinitely distant; and that as to this Family God had given much honour and a wise head to govern it, so he would also for ever give many more blessings: and because she knew the sins of Parents descend upon Children, she endeavoured by justice and religion, by charity and honour to secure that her channel should convey nothing but health, and a fair example and a blessing.

10. And though her accounts to God were made up of nothing but small parcels, little passions, and angry words, and trifling discontents, which are the allays of the piety of the most holy persons; yet she was early at her repentance; and toward the latter end of her days, grew so fast in Religion, as if she had had a revelation of her approaching end, and therefore that she must go a great way in a little time: her discourses more full of religion, her prayers more frequent, her charity increasing, her forgiveness more forward, her friendships more communicative, her passion more under discipline; and so she trimmed her lamp, not thinking her night was so neer, but that it might shine also in the day time, in the Temple, and before the Altar of Incense.

But in this course of hers there were some circumstances, and some appendages of substance, which were highly remarkable.

1. In all her Religion, and in all her actions of relation towards God, she had a strange evenness and untroubled passage, sliding toward her Ocean of God and of infinity with a certain and silent motion. So have I seen a River deep and smooth passing with a still foot and a sober face, and paying to the *Fiscus*, the great Exchequer of the Sea, the Prince of

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all the watry bodies, a tribute large and full: and hard by it a little brook ſkipping and making a noiſe upon its unequal and neighbour bottom; and after all its talking and bragged motion, it payed to its common Audit no more than the Revenues of a little cloud, or a contemptible veſſel: So have I ſometimes compared the iſſues of her Religion to the ſolemnities and famed outſides of anothers piety. It dwelt upon her ſpirit, and was incorporated with the periodical work of every day: ſhe did not believe that Religion was intended to miniſter to fame and reputation, but to pardon of ſins, to the pleaſure of God, and the ſalvation of ſouls. For Religion is like the breath of Heaven; if it goes abroad into the open air, it ſcatters and diſſolves like Camphyre: but if it enters into a ſecret hollowneſs, into a cloſe conveyance, it is ſtrong and mighty, and comes forth with vigour and great effect at the other end, at the other ſide of this life, in the days of death and judgment.

2. The other appendage of her Religion, which alſo was a great ornament to all the parts of her life, was a rare modeſty and humility of ſpirit, a confident deſpiſing and undervaluing of her ſelf. For though ſhe had the greateſt judgment, and the greateſt experience of things and perſons that I ever yet knew in a perſon of her youth, and ſex, and circumſtances; yet as if ſhe knew nothing of it, ſhe had the meaneſt opinion of her ſelf; and like a fair taper, when ſhe ſhined to all the room, yet round about her own ſtation ſhe had caſt a ſhadow and a cloud, and ſhe ſhined to every body but her ſelf. But the perfectneſs of her prudence and excellent parts could not be hid; and all her humility, and arts of concealment, made the vertues more amiable and illuſtrious. For as pride ſullies the beauty of the faireſt vertues, and makes our underſtanding but like the craft and learning of a Devil: ſo humility is the greateſt eminency, and art of publication in the whole world; and ſhe in all her arts of ſecrecy and hiding her worthy things, was but *like one that hideth the wind, and covers the oyntment of her right hand.*

I know not by what inſtrument it happened; but when death drew neer, before it made any ſhow upon her body, or revealed it ſelf by a natural ſignification, it was conveyed to her ſpirit: ſhe had a ſtrange ſecret perſwaſion that the bringing this child ſhould be her laſt ſcene of life: and we have known, that the ſoul when ſhe is about to diſrobe her ſelf of her upper garment, ſometimes ſpeaks rarely, *Magnifica verba mors propè admota excutit*; ſometimes it is Prophetical; ſometimes God by a ſuperinduced perſwaſion wrought by inſtruments, or accidents of his own, ſerves the ends of his own providence and the ſalvation of the ſoul: But ſo it was, that the thought of death dwelt long with her, and grew from the firſt ſteps of fancy and fear, to a conſent, from thence to a ſtrange credulity, and expectation of it; and without the violence of ſickneſs ſhe dyed, as if ſhe had done it voluntarily, and by deſign, and for fear her expectation ſhould have been deceived, or that ſhe ſhould ſeem to have had an unreaſonable fear, or apprehenſion; or rather (as one ſaid of *Cato*) *ſic abiit è vitâ ut cauſam moriendi nactam ſe eſſe gauderet*, ſhe dyed, as if ſhe had been glad of the opportunity.

And in this I cannot but adore the providence, and admire the wiſdom and infinite mercies of God: For having a tender and ſoft, a delicate and fine conſtitution and breeding, ſhe was tender to pain, and apprehenſive of it, as a childs ſhoulder is of a load and burden: *Grave eſt teneræ cervici jugum*; and in her often diſcourſes of death, which ſhe would renew willingly and frequently, ſhe would tell, that ſhe feared not death, but ſhe feared the ſharp pains of death: *Emori nolo, me eſſe mortuam*

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mortuam non curo: The being dead, and being freed from the troubles and dangers of this world, ſhe hoped would be for her advantage, and therefore that was no part of her fear: But ſhe believing the pangs of death were great, and the uſe and aids of reaſon little, had reaſon to fear leſt they ſhould do violence to her ſpirit and the decency of her reſolution. But God that knew her fears and her jealouſie concerning her ſelf, fitted her with a death ſo eaſie, ſo harmleſs, ſo painleſs, that it did not put her patience to a ſevere trial. It was not (in all appearance) of ſo much trouble, as two fits of a common ague; ſo careful was God to remonſtrate to all that ſtood in that ſad attendance, that this ſoul was dear to him: and that ſince ſhe had done ſo much of her duty towards it, he that began would alſo finiſh her redemption, by an act of a rare providence, and a ſingular mercy. *Bleſſed be that goodneſs of God, who does ſo careful actions of mercy for the eaſe and ſecurity of his ſervants.* But this one inſtance was a great demonſtration that the apprehenſion of death is worſe than the pains of death; and that God loves to reprove the unreaſonableneſs of our fears, by the mightineſs, and by the arts of his mercy.

She had in her ſickneſs (if I may ſo call it, or rather in the ſolemnities and graver preparations towards death) ſome curious and well-becoming fears, concerning the final ſtate of her ſoul: But from thence ſhe paſſed into a *deliquium*, or a kind of trance, and as ſoon as ſhe came forth of it, as if it had been a viſion, or that ſhe had converſed with an Angel, and from his hand had received a labell or ſcroll of the *Book of Life*, and there ſeen her name enrolled, ſhe cryed out aloud, [*Glory be to God on high: Now I am ſure I ſhall be ſaved.*] Concerning which manner of diſcourſing we are wholly ignorant what judgment can be made: but certainly there are ſtrange things in the other world; and ſo there are in all the immediate preparations to it; and a little glimpſe of heaven, a minutes converſing with an Angel, any ray of God, any communication extraordinary from the Spirit of comfort, which God gives to his ſervants in ſtrange and unknown manners, are infinitely far from illuſions; and they ſhall then be underſtood by us, when we feel them, and when our new and ſtrange needs ſhall be refreſhed by ſuch unuſual viſitations.

But I muſt be forced to uſe ſummaries and arts of abbreviature in the enumerating thoſe things in which this rare Perſonage was dear to God and to all her Relatives.

If we conſider her Perſon, ſhe was in the flower of her age, *Jucundum cum ætas florida ver ageret*; of a temperate, plain and natural diet, without curioſity or an intemperate palate; ſhe ſpent leſs time in dreſſing, than many ſervants; her recreations were little and ſeldom, her prayers often, her reading much: ſhe was of a moſt noble and charitable ſoul; a great lover of honourable actions, and as great a deſpiſer of baſe things; hugely loving to oblige others, and very unwilling to be in arrear to any upon the ſtock of courteſies and liberality; ſo free in all acts of favour, that ſhe would not ſtay to hear her ſelf thanked, as being unwilling that what good went from her to a needful or an obliged perſon ſhould ever return to her again: ſhe was an excellent friend, and hugely dear to very many, eſpecially to the beſt and moſt diſcerning perſons; to all that converſed with her, and could underſtand her great worth and ſweetneſs: ſhe was of an honourable, a nice, and tender reputation; and of the pleaſures of this world, which were laid before her in heaps, ſhe took a very ſmall and inconſiderable ſhare, as not loving

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to glut her ſelf with vanity, or take her portion of good things here below.

If we look on her as a Wife, ſhe was chaſt and loving, fruitful and diſcreet, humble and pleaſant, witty and complyant, rich and fair; and wanted nothing to the making her a principal and precedent to the beſt Wives of the World, but a long life, and a full age.

If we remember her as a Mother, ſhe was kind and ſevere, careful and prudent, very tender, and not at all fond, a greater Lover of her Childrens Souls than of their Bodies, and one that would value them more by the ſtrict rules of honour and proper worth, than by their relation to her ſelf.

Her Servants found her prudent, and fit to govern, and yet open-handed, and apt to reward; a juſt Exactor of their duty, and a great Rewarder of their diligence.

She was in her houſe a Comfort to her deareſt Lord, a Guide to her Children, a Rule to her Servants, an Example to all.

But as ſhe related to God in the offices of Religion, ſhe was even and conſtant, ſilent and devout, prudent and material; ſhe loved what ſhe now enjoys, and ſhe feared what ſhe never felt, and God did for her what ſhe never did expect: her fears went beyond all her evil; and yet the good which ſhe hath received was, and is, and ever ſhall be beyond all her hopes.

She lived as we all ſhould live, and ſhe died as I fain would die——

Et cum ſupremos Lachęſis perneverit annos,
Non aliter cineres mavdo jacere meos.

I pray God I may feel thoſe mercies on my Death-bed that ſhe felt, and that I may feel the ſame effect of my repentance which ſhe feels of the many degrees of her innocence. Such was her death, that ſhe did not die too ſoon; and her life was ſo uſeful and excellent, that ſhe could not have lived too long. *Nemo parum diu vixit qui virtutis perfectæ perfecto functus eſt munere.* And as now in the grave it ſhall not be enquired concerning her, how long ſhe lived, but how well; ſo to us who live after her, to ſuffer a longer calamity, it may be ſome eaſe to our ſorrows, and ſome guide to our lives, and ſome ſecuriry to our conditions, to conſider that God hath brought the piety of a young Lady to the early rewards of a never ceaſing and never dying Eternity of Glory: And we alſo, if we live as ſhe did, ſhall partake of the ſame glories; not only having the honour of a good Name, and a dear and honour'd Memory, but the glories of theſe glories, the end of all excellent labours, and all prudent counſels, and all holy Religion, even the ſalvation of our Souls in that day when all the Saints, and among them this excellent Woman, ſhall be ſhewn to all the World to have done more, and more excellent things than we know of or can deſcribe. *Mors illos conſecrat, quorum exitum & qui timent, laudant:* Death conſecrates and makes ſacred that perſon whoſe excellency was ſuch, that they that are not diſpleaſed at the death, cannot diſpraiſe the life; but they that mourn ſadly, think they can never commend ſufficiently.

FINIS.

THE Whole Duty OF THE CLERGY IN LIFE, BELIEF, AND DOCTRINE:

Described, and pressed effectually upon their Consciences in Two Sermons on *Tit.* 2. 7, 8.

Preached in so many several

VISITATIONS.

By the Right Reverend Father in God

JEREMY Lord Bishop of *Down* and *Connor.*

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Tho. Tomkyns, *RR*^imo *in Christo Patri ac Domino* D^no Gilberto *Divinâ Providentiâ Archi-Epiſcopo* Cantuarienſi *à Sacris Domeſticis.*

THE Miniſters Duty IN LIFE & DOCTRINE.

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Tit. II. 7, 8.

In all things ſhewing thy ſelf a pattern of good works: In Doctrine ſhewing uncorruptneſs, gravity, ſincerity.

Sound Speech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.

AS God in the Creation of the World firſt produced a maſs of matter, having nothing in it but an obediential capacity and paſſivity; which God ſeparating into claſſes of diviſion, gave to every part a congruity to their reſpective forms, which in their diſtinct Orbs and Stations they did receive in order, and then were made beauteous by ſeparations and a new Oeconomy; and out of theſe he appointed ſome for Servants, and ſome for Government; and ſome to eat, and ſome to be eaten; ſome above, and ſome below; ſome to be uſeful to all the reſt, and all to miniſter to the good of man, whom he made the Prince of the Creation, and a Miniſter of the Divine glory: So God hath alſo done in the new Creation; all the world was concluded under ſin, it was a corrupt maſs, all mankind *had corrupted themſelves*; but yet were capable of Divine influences, and of a nobler form, producible in the new birth: here then Gods Spirit moves upon the waters of a Divine Birth, and makes a ſeparation of part from part, of corruption from corruption; and firſt choſe ſome Families to whom he communicated the Divine influences and the breath of a nobler life; *Seth* and *Enoch*, *Noah* and *Abraham*, *Job* and *Bildad*, and theſe were the ſpecial Repoſitories of the Divine Grace, and Prophets of righteouſneſs to glorifie God in themſelves, and in their Sermons unto others. But this was like encloſing of the Sun; he that ſhuts him in, ſhuts him out; and God who was and is an infinite goodneſs, would not be circumſcribed and limited to a narrow circle: goodneſs is his Nature, and infinite is his Meaſure, and communication of that

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that goodneſs is the motion of that eternal being: God *g.* breaks forth as out of a Cloud, and picks out a whole Nation; the Sons of *Iſrael* became his Family, and that ſoon ſwell'd into a Nation, and that Nation multiplied till it became too big for their Country, and by a neceſſary diſperſion went, and did much good, and gained ſome ſervants to God out of other parts of mankind. But God was pleaſed to caſt lots once more, and was like the Sun already riſen upon the earth, who ſpreads his rays to all the corners of the habitable World, that all that will open their eyes and draw their Curtains, may ſee and rejoice in his light. Here God reſolved to call all the World; he ſent into the high ways and hedges, to the corners of the Gentiles, and the high ways of the Jews, all might come that would; for *the ſound of the Goſpel went out into all Lands*: and God choſe all that came, but all would not; and thoſe that did, he gathered into a fold, marked them with his own mark, ſent his Son to be *the great Shepherd and Biſhop of their Souls*; and they became *a peculiar People unto God, a little Flock, a new Election.*

And here is the firſt ſeparation and ſingularity of the Goſpel; all that hear the voice of Chriſt's firſt call, all that profeſs themſelves his Diſciples, all that take his ſignature, they and their Children are the Church, an Ἐκκλησία, called out from the reſt of the World, the *elect* and the *choſen of God.*

Now theſe being thus choſen out, culled and picked from the evil Generations of the World, he ſeparates them from others, to gather them to himſelf; he ſeparates them and ſanctifies them to become holy; to come out (not of the companies ſo much, as) from the evil manners of the world: God chuſes them unto holineſs, they are τεταγμένοι εἰς ζωὴν αἰώνιον, put in the right order to eternal life.

All Chriſtians are *holy unto the Lord*, and *g.* muſt not be unholy in their converſation; for nothing that is unholy ſhall come neer to God: That's the firſt great line of our duty: But God intends it further: All Chriſtians muſt not be only holy, but *eminently holy*. For *John indeed baptized with water*, but that's but a dull and unactive Element, and moves by no principle, but by being ponderous; Chriſt *baptizes with the Holy Ghoſt and with fire*, and God hates lukewarmneſs; and when he choſes to him a peculiar People, he adds, they muſt be *zealous of good works.*

But in this affair, there are many ſteps and great degrees of progreſſion. 1. All Gods People muſt be delivered from all ſin; for as Chriſt came wholly *to deſtroy the works of the Devil*, ſo he intends alſo to *preſent his Church as a pure Virgin unto Chriſt*; ἄσπιλον, ἀμώμητον, ἀῤῥύτιδα, without ſcandal, without hypocriſie, *without ſpot or wrinkle, or any ſuch thing*: For to be quit from ſin, that is, from all affection to it, is ſuppoſed in the Chriſtians life: *denying ungodlineſs and worldly luſts*, and *being cleanſed from all filthineſs of fleſh and ſpirit*, and *having eſcaped from all corruption that is in the world through luſt*; this is not ſo much commanded as ſuppoſed: without this nothing can be done, nothing can be hoped: this is but the foundation of the Chriſtian, who is intended to be *a habitation of God, a member of Chriſt, a temple of the holy Spirit of God*: the building follows.

2 Pet. 1. 5. 2. All Chriſtians muſt acquire all the graces of the holy Spirit of God; S. *Peter* gives the Catalogue [*Faith, and Vertue, and Knowledge, and Temperance, and Patience, and Godlineſs, and Brotherly kindneſs, and Charity*] and that you may ſee what is the ſpirit of a Chriſtian, what an activity and brisk principle is required to the acquiſition of theſe things; the Apoſtle gives this precept, that for the acquiring theſe things, *we ſhould give*

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give πᾶσαν σπουδὴν, *all diligence*; no lazy worker is a good Christian, he must be diligent; and *not every diligence*, nor *every degree of good diligence*, but it must be *all*, *omnem omnino diligentiam*, give all diligence.

3. There is yet another degree to be added here too: It is not enough for a Christian to be free from corruption, and to have these graces; and *g.* to be diligent, very diligent to obtain them; but they *must be in us and abound*, N. B. they must be in us; these graces and this righteousness must be inherent; it is not enough for us that Christ had them for us; for it is true, if he had not had them, we should never have received those or any thing else that is good: but he had them, that we might have them, and follow his steps who knew no sin, and fulfilled all righteousness. They *must be in us*, saith S. *Peter*; and not only so, they must also abound in us, that's the end of Christ's death, that's the fruit of his Spirit: they must be plentiful like a full Vintage, or like *Euphrates* in the time of ripe Fruits; they must swell over the banks: for when they are but *in gradu virtutis*, in the lowest step of sincerity, they may fall from the tree like unripe fruit, and be fit for nothing but for Prodigals and Swine; they must be in their season and period, great and excellent, and eminent; they must take up all our faculties, fill up all our time, spend all our powers, satisfie the will, and be adequate to all the powers of our choice; that is, as S. *Peter* adds, they must be so, that we *make our calling and election sure*; so as that we shall never any more depart from God: well thus far you see how severe and sacred a thing it is to be a Christian. 2 Pet. 1. 8.

4. But there are yet three steps more beyond this: God requires of us perseverance; a thrusting all this forward, even unto the end: *without peace and holiness no man shall see God*, saith the Author to the Hebrews; but that's not all, διώκετε εἰρήνην καὶ ἁγιασμὸν, *follow after peace and holiness with all men*, ἀνὰ, without which; it is not ἀνὰ εἰρήνης, without which peace, but ἀνὰ διώξιν, without which following of peace and holiness; that is, unless we endure all contradiction of sinners and objections; without following it close and home to the utmost issue, to the end of all righteousness, tending even to comprehension, to consummation and perfection, no man shall see God; διώκειν ἐν ἁγιασμῷ, is good and great, to dwell in holiness: but that's not enough, it must be διώξιν too, we must still pursue it, and that unto the end: *for he that endureth unto the end shall be saved.* Heb. 12. 14.

5. And what more? yes there is something yet: For besides this extension of duration, there must be *intensio graduum*: for *nondum comprehendimus*, *nondum perfecti sumus*, we have not yet comprehended, we are not yet made perfect; but that must be aimed at: *Be ye perfect as your heavenly Father is perfect*; be *ye meek as Christ is*, be *ye holy as God is holy*; *pure as your Father in Heaven is pure*; and who can be so? no man can be so in degree; but so in kind, every man must desire, and every man must contend to be, and *g.* it is possible, else it had never been required.

6. And now after all this, one thing more is to be done: you must be so for your selves, and you must be so for others: you must be so as to please God, and you must be so to edifie your Brethren: *Let your light so shine before men, that they may glorifie your Father which is in Heaven*; let it be so eminent and conspicuous, that all that see your conversation, and all that come into your Congregations may be convinced, and *falling down and worshipping*, *may say of a truth the Spirit of the Lord*

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Lord is in you. And *g.* our Bleſſed Saviour in his Sermon upon the Mount, which is the ſummary of a Chriſtians life, at the end of the eight beatitudes, tells all his Followers and Diſciples: *ye are the ſalt of the world, ye are the light of the world*; and *g.* the *Kingdom of Heaven*, or the Goſpel is compared *to a woman that hid in three meaſures of meal*, the *Jews*, the *Turks*, the Heathen Idolaters, *her Leaven, till all was leavened:* our Light muſt be ſo ſhining, our Converſation ſo exemplar as to draw all the world after us; that they that will not, may be aſhamed, and they that will, may be allured by the beauty of the flame. Theſe are the proportions and meaſures of every Chriſtian, for *from the days of John the Baptiſt, the Kingdom of Heaven ſuffers violence, and the violent take it by force*; that although, *John the Baptiſt was the greateſt that ever was born of woman*, yet, he that *is leaſt in the Kingdom of Heaven*, the meaneſt of the Laity, may be *greater than he.* This is a great height, and theſe things I have premiſed, not only to deſcribe the duty of all that are here preſent, even of all Chriſtians whatſoever, that you may not depart without your portion of a bleſſing; but alſo as a foundation of the enſuing periods, which I ſhall addreſs to you my Brethren of the Clergy, the Fathers of the people; for I ſpeak in a School of the Prophets, Prophets and Prophets Sons; to you who are or intend to be ſo.

For God hath made a ſeparation of you even beyond this ſeparation: he hath ſeparated you yet again; he hath put you anew into the Chryſoble, he hath made you to paſs through the fire ſeven times more. For it is true, that the whole community of the People is the Church; *Eccleſia ſancta eſt communio ſanctorum*, the holy Catholick Church is the communion of Saints; but yet by the voice and conſent of all Chriſtendom, you are the Church by way of propriety, and eminency, and ſingularity [*Church-men*] that's your appellative: all are *ἀνδρες πνευματικοι, ſpiritual men*, all have received the Spirit, and all walk in the Spirit, and ye are all *ſealed by the Spirit unto the day of Redemption*, and yet there is a ſpirituality peculiar to the Clergy: *If any man be overtaken in a fault, ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs:* Gal. 6. 1. you who are ſpiritual by office and deſignation, of a ſpiritual calling, and ſpiritual employment; you who have the Spirit of the Lord Jeſus, and miniſter the Spirit of God, you are more eminently ſpiritual; you have the Spirit in graces and in powers, in ſanctification and abilities, in Office and in Perſon; the *Unction from above* hath deſcended upon your heads and upon your hearts; you are *καθ' ἐξοχὴν* by way of eminency and prælation, *ſpiritual men.* All *the people of God were holy*; *Corah* and his company were in the right ſo far; but yet *Moſes* and *Aaron* were more holy, and ſtood neerer to God. All the people are Prophets: It is now more than *Moſes* wiſh, for the Spirit of Chriſt hath made them ſo: *If any man prayeth or propheſieth with his head covered*; or *if any woman propheſieth with her head uncovered*, they are diſhonoured; but either man or woman may do that work in time and place; for *in the latter days I will pour out of my Spirit, and your daughters ſhall propheſie*: and yet God hath appointed in his Church Prophets above theſe, to whoſe Spirit all the other Prophets are ſubject; and as God ſaid to *Aaron* and *Miriam* concerning *Moſes, to you I am known in a dream or a viſion, but to* Moſes *I ſpeak face to face*; ſo it is in the Church, God gives of his Spirit to all men, but you he hath made the Miniſters of his Spirit: Nay the people have their portion of the Keys of the Kingdom of Heaven, ſo ſaid S. *Paul*; *To whom ye forgive any thing, to him I forgive alſo*; and to the whole

whole Church of *Corinth* he gave a Commiſſion *in the Name of Chriſt, and by his Spirit to deliver the inceſtuous perſon unto Satan*; and when the primitive Penitents ſtood in their penitential ſtations, they did *Charis Dei adgenicularі, & toti populo legationem orationis ſuæ commendare*; and yet the Keys were not only promiſed, but given to the Apoſtles to be uſed then, and tranſmitted to all Generations of the Church; and we are *Miniſters of Chriſt, and Stewards of the manifold Myſteries of God; and to us is committed the word of reconciliation.* And thus in the Conſecration of the myſterious Sacrament, the people have their portion; for the Biſhop or the Prieſt bleſſes, and the People by ſaying *Amen* to the myſtick Prayer is partaker of the Power, and the whole Church hath a ſhare in the power of Spiritual Sacrifice; *Ye are a royal Prieſthood, Kings and Prieſts unto God*; that is, ſo ye are Prieſts as ye are Kings; but yet Kings and Prieſts have a glory conveyed to them, of which the people partake but in minority, and allegory, and improper communication: But you are, and are to be reſpectively that conſiderable part of mankind by whom God intends to plant holineſs in the World; by you God means to reign in the hearts of men; and *g.* you are to be the firſt in this kind, and conſequently the meaſure of all the reſt: To you *g.* I intend this, and ſome following Diſcourſes in order to this purpoſe: I ſhall but now lay the firſt ſtone, but it is the corner ſtone in this foundation.

But to you, I ſay, of the Clergy, theſe things are ſpoken properly; to you theſe Powers are conveyed really; upon you God hath poured his Spirit plentifully; you are the Choiceſt of his Choice, the Elect of his Election, a Church pick'd out of the Church, Veſſels of honour for your Maſters uſe, appointed to teach others, authoriſed to bleſs in his Name; you are the Miniſters of Chriſt's Prieſthood, Under-labourers in the great Work of Mediation and Interceſſion, *Medii inter Deum & Populum*; you are for the People towards God, and convey Anſwers and Meſſages from God to the People: Theſe things I ſpeak, not only to magnifie your Office, but to inforce and heighten your Duty; you are holy by Office and Deſignation; for your very Appointment is a Sanctification and a Conſecration, and *g.* whatever holineſs God requires of the People, who have ſome little portions in the Prieſthood Evangelical, he expects it of you, and much greater, to whom he hath conveyed ſo great Honours, and admitted ſo neer unto himſelf, and hath made to be the great Miniſters of his Kingdom and his Spirit: and now as *Moſes* ſaid to the Levitical Schiſmaticks, *Corah* and his Company, ſo I may ſay to you, *Seemeth it but a ſmall thing unto you that the God of Iſrael hath ſeparated you from the Congregation of Iſrael to bring you to himſelf, to do the Service of the Tabernacle of the Lord, and to ſtand before the Congregation to miniſter to them? And he hath brought thee neer to him.* Numb. 16. 9. Certainly if of every one of the Chriſtian Congregation God expects a holineſs that mingles with no unclean thing; if God will not ſuffer of them a lukewarm and an indifferent ſervice, but requires zeal of his Glory, and that which St. *Paul* calls the πόνος ἀγάπης the labour of love; if he will have them to be without ſpot or wrinkle, or any ſuch thing; if he will not endure any pollution in their Fleſh or Spirit; if he requires that their Bodies, and Souls, and Spirits be kept blameleſs unto the coming of the Lord Jeſus; if he accepts of none of the people, unleſs they have within them the conjugation of all Chriſtian Graces; if he calls on them to abound in every Grace, and that in all the periods of their progreſſion, unto the ends of their lives, and to the conſummation and perfection of Grace;

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if he hath made them Lights in the World, and the Salt of the Earth, to enlighten others by their good Example, and to teach them and invite them by holy Diſcourſes, and wiſe Counſels, and Speech ſeaſoned with Salt; what is it think ye, or with what words is it poſſible to expreſs what God requires of you? They are to be Examples of Good life to one another; but you are to be Examples even of the Examples themſelves; that's your duty, that's the purpoſe of God, and that's the deſign of my Text, *That in all things ye ſhew your ſelves a pattern of good works; in Doctrine ſhewing uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.*

Here then is, 1. Your Duty. 2. The degrees and excellency of your Duty.

The Duty is double: 1. Holineſs of Life. 2. Integrity of Doctrine. Both theſe have their heightnings in ſeveral degrees.

1. For your Life and Converſation, it ought not only to be good, not only to be holy, but to be ſo up to the degrees of an excellent example; *Ye muſt be a pattern.*

2. Ye muſt be patterns, not only of Knowledg and Wiſdom, not of contemplation and skill in Myſteries, not of unprofitable Notions, and ineffective Wit and Eloquence; but of ſomething that is more profitable, of ſomething that may do good, ſomething by which mankind ſhall be better; of ſomething that ſhall contribute to the felicity and comfort of the world; *a pattern of good works.*

3. It muſt not be a τύπος, a type or pattern to be hidden or laid in Tabernacles, like thoſe Images of *Molech* and *Remphan*, which the Spirit of God in the Old Teſtament calls סכות בנות *Succoth Benoth*, little Repoſitories or Boots to hide their Images and patterns of their gods; but παρεχόμενος τύπον, you muſt be exhibited and ſhewn forth, brought forth into action and viſibility, and notorious obſervation.

4. There is alſo another myſtery and duty in this word; for *Molech* and *Remphan* they were patterns and figures, but they were τύπους ὓς ἐποιήσατο, patterns which *the people made*; but *Titus* St. *Paul* commanded that he himſelf ſhould be παρεχόμενος τύπον, he ſhould give a pattern to the people; that is, the Miniſters of Chriſt muſt not be framed according to the peoples humour, they muſt not give him rules, nor deſcribe his meaſures; but he ſhould be a rule to them; he is neither to live with them ſo as to pleaſe their humours, or to preach Doctrines *populo ut placerent quas feciſſent fabulas*: but the people are to require the Doctrine at his mouth, and he is to become exemplar to them according to the pattern ſeen in the Mount, according to the Laws of the Religion and the example of Chriſt.

5. It muſt be ἐν πᾶσιν, he muſt be a pattern in all things: It is not enough that the Miniſter be a loving perſon, a good neighbourly man, that he be hoſpitable, that he be not litigious, that he be harmleſs, and that he be diligent; but in every Grace he muſt *præferre facem*, hold a torch, and ſhew himſelf a light in all the Commands of God. Theſe are the meaſures of his Holineſs, the pattern in his Life and Converſation.

Secondly, Integrity of Doctrine. The matter of the Doctrine you are to preach hath in it four qualifications.

1. It muſt be ἀδιάφθορον, *incorrupt*; that is, it muſt be κατ' ἀναλογίαν πίστεως, it muſt be according to the analogy of Faith, no Heretical mixtures, pure Truths of God.

2. It muſt be σεμνὸν, grave, and clean, and chaſt; that is, ἄτερ φλυαρίας,

no

no vain and empty notions, little contentions, and pitiful diſputes; but becoming the wiſdom of the Guide of Souls, and the Miniſters of Chriſt.

And 3. It muſt be ὑγιὴς, *ſound ſpeech*, ſo we read it; the word properly ſignifies *ſalutary* and *wholeſome*; that is, ſuch as is apt for edification, ὡς οἰκοδομὴν πίστεως καὶ ἀγάπης; for the building men up in a moſt holy faith, and a more excellent charity; not feeding the people with huſks and droffe, with Colocynths and Gourds, with gay Tulips and uſeleſs Daffodils, but with the bread of life, and medicinal Plants ſpringing from the margin of the Fountains of Salvation. This is the matter of their Doctrine; and this alſo hath ſome heightnings, and excellencies, and extraordinaries: For,

4. It muſt be ἀκαταγνώστον, ſo evidently demonſtrated, that no man ſhall be able to reprove it; ſo certainly holy, that no man ſhall be willing to condemn it.

And 5. It muſt be ἀφθαρσίαν ſincere, not polluted with foul intentions and little devices of ſecular intereſts, complying with the luſts of the potent, or the humours of the time; not byaſs'd by partiality, or bending in the flexures of humane policy: it muſt be ſo conducted that your very Enemies, Schiſmaticks and Hereticks, and all ſorts of gainſayers, may ſee that you intend Gods glory, and the good of Souls; and *g.* that as they can ſay nothing againſt the Doctrine deliver'd; ſo neither ſhall they find fault with him that delivers it: and he that obſerves all this, will indeed be a pattern both of Life and Doctrine; both of good words, and good works.

But I ſhall not be ſo minute in my diſcourſe, as in the diviſion: the duties and the manner or degrees of the duties I ſhall handle together, and give you the beſt meaſures I can both for inſtitution of Life and excellency of Doctrine. *It is required of every one of you, that in all things you ſhew your ſelves a pattern of good works.*

That's the firſt thing requir'd in a Miniſter: And this is upon infinite accounts neceſſary; 1. In general. 2. In particular. 1. In general. The very firſt words of the whole Pſalter are an argument of this neceſſity: *Bleſſed is the man that walketh not in the Councel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the chair of the mockers*, the ſeat of the ſcornful. The Doctors Chair or Pulpit muſt have nothing to do with the *irriſores*, that mock God, and mock the people; he muſt neither walk with them, nor ſtand with them, nor ſit with them; that is, he muſt *have no fellowſhip with the unfruitful workers of darkneſs, but rather reprove them*; for they that do preach one thing and do another are לֵצִים Mockers; they deſtroy the benefit of the people, and diminiſh the bleſſings of God; and *binding burdens on the peoples ſhoulders which they will not touch with the top of their finger*, they ſecretly laugh and mock at the people, as at the Aſſes of *Iſſachar* fit to be couſened into unneceſſary burdens. Theſe words are greatly to be regarded: The Primitive Church would admit no man to the ſuperiour Orders of the Clergy, unleſs among other prærequir'd diſpoſitions, they could ſay all *Davids* Pſalter by heart; and it was very well, beſides many other reaſons, that they might in the front read their own duty, ſo wiſely and ſo myſteriouſly by the Spirit of God made præliminary to the whole Office.

To the ſame purpoſe is that obſervation of S. *Hierome* made concerning the veſting of the Prieſts in the Levitical miniſtrations; the Prieſt put on the Humeral, beſet with precious ſtones, before he took

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the λόγιον, or the *rationale* upon his breaſt, to ſignifie that firſt the Prieſt muſt be a ſhining light, reſplendent with good works, before he fed them with the γάλα λογικὸν, the rational Milk of the Word: concerning which ſymbolical precept you may pleaſe to read many excellent things to this purpoſe in S. *Hierom*'s Epiſtle to *Fabiola*. It will be more uſeful for us to conſider thoſe ſevere words of *David* in the 50. *Pſalm*; ***But unto the wicked, God ſaith, what haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my Covenant in thy mouth: ſeeing thou hateſt inſtruction and caſteſt my words behind thee?*** The words are a ſad upbraiding to all ungodly Miniſters, and they need no Commentary; for whatever their Office and Employment be to teach Gods people, yet unleſs they regard the Commandments of God in their heart and practice themſelves, they having nothing to do with the Word of God, they ſin in taking the Covenant, a Teſtament of God into their mouth. God ſaid to the ſinner, רָשָׁע *Raſchaah*, that is, ***to him that had ſinned and had not repented of his ſins***; ſo the *Chaldee* Paraphraſe reads it; ***Impio a. qui non agit pœnitentiam & orat in prævaricatione dixit Deus.*** Indeed if none could be admitted to this Miniſtry but thoſe who had never ſinn'd, the Harveſt might be very great, but the Labourers would be extremely few, or rather none at all; but after repentance they muſt be admitted, and not before; ***Iniquitas opilabit os eorum***, iniquity ſhall ſtop their mouths, ſaith *David*; that ought to ſilence them indeed: And this was *David*'s care when he had fallen into the foul crimes of Murder and Adultery; he knew himſelf unfit and unable, though he were a Prophet, to teach others the Laws of God; but when he prayed to God to reſtore him to a free Spirit, he addes; ***Then will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee:*** till then it was to no purpoſe for him to Preach. ***But thou when thou art converted***, ſaid Chriſt to *Peter*, ***ſtrengthen the Brethren.*** The Primitive Church had a degree of ſeverity beyond this, for they would not admit any man who had done publick Penance to receive holy Orders: To which purpoſe they were excellent words which *P. Hormiſda* ſpake in his Letters to the Biſhops of *Spain*, in which he exhorts them to the obſervation of the ancient Canons of the Church, telling them that, "They who are promoted to the Clergy ought to be better "than others; *nam longâ debet vitam ſuam probatione monſtrare, cui guber-* "*nacula committuntur Eccleſiæ* [*non negamus, &c.* we deny not but amongſt "the Laity there are many whoſe manners are pleaſing to God, but the "faithful Laws of God ſeek for him Souldiers that are approved, and they "ought rather to afford to others by themſelves an example of a religi- "ous life, than require it from them] *ideoque nullus ex pœnitentibus de-* "*bet ordinari, quiſnam quem paulo antè jacentem viderat, veneretur An-* "*tiſtitem?* None of the publick Penitents muſt be ordained, for who "will eſteem that Prieſt venerable, whom a little before he ſaw diſho- "noured by ſcandalous and publick Crimes? But this is to be underſtood of them only, as the Prophet *Amos* expreſſes it, ***qui corripiuntur in portâ***, who are rebuked in the gate, condemned by publick ſentence, and are blotted with the Reproaches of the Law. But in all caſes,

Pſal. 50. 16. 17.

Pſal. 107. 42.

Pſal. 51. 13.

Amos 5. 10.

Turpe eſt Doctori cum culpa redarguit ipſum.

The guilt of the ſin which a man reproves, quite ſpoils his Sermon: ***ipſam obmuteſcere facundiam, ſi ægra ſit conſcientia***, ſaid S. *Ambroſe*, a ſick conſcience ſpoils the tongue of the Eloquent, and makes it ſtammer. For how ſhall any man preach againſt ſin, or affright his people from their dangers, if he denies Gods juſtice? and if he thinks God is juſt, why

why is not he confounded that with his own mouth pronounces damnation againſt himſelf? Nothing confounds a man ſo much, as to be judged out of his own mouth: *Eſſe munda ſtudeat manus quæ diluere ſordes curat*, ſaid S. *Gregory*, the hand that means to make another clean, ſhould not it ſelf be dirty. But all this is but in general; there are yet conſiderations more particular and material. S. n M. IX.

1. A Miniſter of an evil life cannot do ſo much good to his charges, he cannot profit them, he is not uſeful εἰς οἰκοδομὴν, he pulls down as faſt, or faſter than he builds up: *Thalmud abſque opere, non eſt magnum Thalmud*, ſaid the Jews Proverb; a good Sermon without a good example, is no very good Sermon. For beſides that ſuch a man is contemptible to his people; contemptible, not only naturally, but by Divine Judgment (according to that of the Prophet, *propter quod dedi vos contemptibiles omni populo*; for this very reaſon I have made you to be ſcorned in the eyes of all the people) but beſides this, it is very conſiderable what *S. Chryſoſtom* ſays; *ſi prædicas & non facis, opus proponis tanquam impoſſibile*; he that preaches mortification and lives voluptuouſly, propounds the duty as if it were impoſſible: for certainly if it be good, and if it be poſſible, a man will ask, why is it not done? it is eaſie for him that is well to give a ſick man counſel; *verùm tu ſi hic eſſes, certè aliter ſentires*, when it comes to be his own caſe, when the ſickneſs pinches, and when the belly calls for meat, where's the fine oration then? *omnia quæ vindicâris in alio, tibi ipſi vehementer fugienda ſunt: etenim non modo accuſator, ſed ne objurgator ferendus eſt qui, quod in alio vitium reprehendit, in eo ipſo deprehenditur*; whatſoever you reprove in others muſt be infinitely avoided by your ſelf; for no man will endure an *Accuſer*, no nor ſo much as a man *to chide* for that fault in which himſelf was taken. But if your charges ſee you bear your ſickneſs patiently, and your Croſs nobly, and deſpiſe money generouſly, and forgive your Enemy bravely, and relieve the poor charitably; then he ſees your Doctrine is tangible and material, it is more then words, and he loves you, and conſiders what you ſay. In the Eaſt the Shepherds uſed to go before their ſheep, to which our Bleſſed Saviour alludes, *my ſheep hear my voice and follow me*; but our Shepherds are forced to drive them, and affright them with dogs and noiſes; it were better if themſelves did go before. Mal. 2. *Cicero Act. 5. in Verrem.*

3. A Miniſter of an evil life cannot preach with that fervour and efficacy, with that life & ſpirit as a good man does; for beſides that he does not himſelf underſtand the ſecrets of Religion, and the private inducements of the Spirit, and the ſweetneſs of internal joy, and the unexpreſſible advantages of a holy peace; beſides this, he cannot heartily ſpeak all that he knows; he hath a clog at his foot, and a gag in his teeth, there is a fear and there is a ſhame, and there is a guilt and a ſecret willingneſs that the thing were not true; and ſome little private arts to leſſen his own conſent, and to take off the aſperities and conſequent troubles of a clear conviction. To which if we add, that there is a ſecret envy in all wicked men againſt the proſperities of goodneſs; and if I ſhould ſay no more, this alone were enough to ſilence a *Boanerges*, and to make his Thunder ſtill and eaſie as an Oaten pipe: *nonne id flagitium eſt, te aliis conſilium dare, foris ſapere, tibi non poſſe auxiliari?* That's a burning ſhame and an intolerable wickedneſs, that a Miniſter ſhall be like *Marcotis*, or the Statue of *Mercury*, ſhew the way to others, and himſelf ſtand ſtill like a painted block; to be wiſe abroad, and a very fool in his own concerns, and unable to do himſelf good. *Dicit Reſſakis, ornate ipſum, poſtea ornato alios*; firſt trim thy ſelf, and then adorn thy Brother, ſaid the

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Rabbins: but certain it is, he that cannot love to ſee others better than himſelf, it cannot be that he ſhould heartily endeavour it.

Scilicet expectes ut tradat mater honeſtos
Atque alios mores quam quos habet? utile porro
Filiolam turpi vetulæ producere turpem.

Juvenal.

It is not to be expected that a diſeaſed Father ſhould beget wholſome Children: like will come from like, whether the principle be good or evil.

But ſecondly; For this is but the ἀρχὴ ὀδύνων, this is but the leaſt evil, there is yet much worſe behind: A wicked Miniſter cannot with ſucceſs and benefit pray for the people of his Charges; and this is a great matter, for Prayer is the Key of *David*; and God values it at ſo high a rate, that Chriſt is made the Prince of all Interceſſion, and God hath appointed Angels to convey to his Throne of Grace the Prayers of the Saints; and he hath made Prophets and Prieſts, even the whole Clergy, the peculiar Miniſters of Prayer; *Orabit pro eo Sacerdos*, the Prieſt ſhall pray for him, the Prieſt ſhall make an attonement for his ſin, and it ſhall be forgiven him. And Gods anger is no where more fiercely deſcribed, than when things come to that paſs, that he will not hear the Prieſt or Prophet praying for the people; *g. pray not thou for this people, neither lift up Prayer nor cry for them, neither make interceſſion to me; for behold mine anger and my fury ſhall be poured out upon this place:* when the Prayers of the gracious and acceptable perſons, the preſidents of prayer are forbidden, then things are deſperate; it is a greater Excommunication: the man ſins a ſin unto death; and I ſay not that thou pray for him that ſins unto death. This I ſay is the Prieſts Office, and if the people loſe the benefit of this they are undone: to Biſhop *Timothy*, *S. Paul* gave it in charge, *That Supplications, and Prayers, and Interceſſions be made for all men*; and *S. James* adviſed *the ſick to ſend for the Elders of the Church* (the Biſhops and Prieſts) *and let them pray over them*; and then, *their ſins ſhall be forgiven them*: but how? that is ſuppoſed, the Miniſter prays fervently, and be a righteous man; for *the effectual fervent Prayer of a righteous man availeth much*, it is promiſed on no other terms: *Qualis vir talis oratio*, is an old rule; as is the man, ſuch is his Prayer. *The Prayer of the wicked is an abomination to the Lord*, ſaid *Solomon*; he cannot prevail for himſelf, much leſs for others. I remember that *Bias* being once in a ſtorm, and a company of Villains in the Ship being affrighted, called upon their Gods for help: *Cavete* (ſaid he) *ne vos Dii intereſſe ſentiunt*, take heed leſt the Gods perceive you to be here, leſt we all periſh for your ſakes; and upon ſurer grounds it was that *David* ſaid, *If I regard iniquity in my heart, the Lord will not hear my Prayer.* And what then do you think will be the event of thoſe Aſſemblies, where he that preſents the prayers of all the people is hateful to God? Will God receive the oblation that is preſented to him by an impure hand? The Levitical Prieſts were commanded to waſh before they ſacrificed; and every man is commanded to repent before he prays; *My Son haſt thou ſinned, do ſo no more*, [and then] *ask pardon for thy former fault*; and can we hope that the Miniſter, who *with wrath and doubting*, and covetouſneſs preſents the peoples prayers, that ever thoſe intereeſſions ſhall pierce the clouds and aſcend to the Mercy-Seat, and deſcend with a bleſſing? Believe it not; a man that is ungracious in his life, can never be gracious in his Office, and acceptable to God: we are abun-

Numb 15. 5. Lev. 4. 35.

Jer. 7. 16. 20.

Exod. 30. 40.

Eccluſ.

abundantly taught this by those excellent words of God by the Prophet *Micah*; *The Heads of Sion judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the Lord among us?* As if God had said, nothing is so presumptuous and unreasonable as to lean upon God, and think he will be among us when the Priests and the Prophets are covetous and wicked: No, he declares it expressly, *v.* 7. *Then shall the Seers be ashamed, and the Divines confounded, yea they shall all cover their lips; for there is no answer of God*; God will not answer: For sometimes the case is so, that *though Noah, Daniel, and Job were there*, God would not hear; that is, when the people are incorrigibly wicked, and the decree is irrevocably gone out for judgment: But there are other times in which the prayers of innocent people being presented by an ungracious Minister and Intercessor, are very much hindred in prevailing. In such cases, God is put to Extraordinaries, and Christ and Christs Angels are then the suppletories, and at the best, the peoples prayers go alone, they want the assistance of the *Angel of the Church*, and they get no help or furtherance from him, and probably very much hindrance: according to that of S. *Greg. Cum is qui displicet ad intercedendum mittitur, irati animus ad deteriora provocatur*: *Alexander* hated to see *Zercon*, and *g.* if he had interceded for *Clytus*, it would but have hastened his death: a mans suit thrives the worse for having a hated Intercessor. If *g.* he that robs a Church of a Patin, or a Chalice, be a sacrilegious person, what is he that steals from the Church of God (so far as lies in him) the fruit of all their holy Prayers; that corrupts the Sacrifice, and puts *Colliquintida* into the Cups of Salvation, and mingles death in the pottage provided for the Children and Disciples of the Prophets? I can say no more, but to expostulate with them in those upbraiding words of God in the Prophet; *Do they provoke me to anger saith the Lord? do they not provoke themselves to the confusion of their own faces? Confundentur Divini, & operient vultus suos omnes*; all such Divines shall be confounded, and shall cover their faces in the day of sad accounts. *Divini sunt non Theologi*, they are *Diviners* and not *Divines*; Witches rather than Prophets: they are the Sons of *Bosor*, and have no Portion in the Oeconomy of God: In short, if so much holiness as I formerly described, be required of him that is appointed to preach to others, to offer spiritual sacrifices for the People, to bless the People, to divert Judgments from them, to deprecate the wrath of God, to make an attonement for them, and to reconcile them to the eternal mercy; certain it is, that though the Sermons of a wicked Minister may do some good, not so much as they ought, but some they can: but the Prayer of a wicked Minister does no good at all; it provokes God to anger, it is an abomination in his righteous eyes.

Micah 3. 11.

Jer. 7. 19.

Mich. 3. 7.

Thirdly, The Ecclesiastical Order is by Christ appointed to minister his holy Spirit to the People; The Priests in Baptism, and the holy Eucharist, and Prayer, and Intercession; The Bishop in all these, and in Ordination besides, and in Confirmation, and in Solemn Blessing: Now then consider what will be the event of this without effect: Can he minister the Spirit from whom the Spirit of God is departed? And *g.* since all wickedness does *grieve the Spirit of God*, and great wickedness defiles his Temples, and destroys them unto the ground, and extinguishes the Spirit that drives iniquity away; these persons are no longer spiritual men; *they are carnal, and sold under sin*, and walk not in the Spirit; they are spiritual just as *Simon Magus* was a Christian; or as

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Judas was an Apoſtle; he had the name of it; but what ſays the Scripture? *he fell from it by tranſgreſſion*; only this, as he that is Baptized has for ever a title to the Promiſes, and a poſſibility of Repentance, and a right to Reſtitution, until he renounces all, and never will or can repent; ſo there is in all our holy Orders an indelible character, and they can by a new life be reſtored to all their powers; but in the mean time while they abide in ſin and carnality, the cloud is over the face of the Sun, and the Spirit of God appears not in a fiery tongue, that is not in material and active demonſtrations; and how far he will be miniſtred by the Offices of an unworthy man, we know not, only by all that is ſaid in Scripture we are made to fear, that things will not be ſo well with the people, till the Miniſter be better; only this we are ſure of, that though one man may be much the worſe for another mans ſin, yet without his own fault no man ſhall periſh; and God will do his work alone; and the Spirit of God, though he be ordinarily conveyed by Eccleſiaſtical Miniſtries, yet he alſo comes irregularly, and in ways of his own, and prevents the external Rites, and prepoſſeſſes the hearts of his Servants; and the people alſo have ſo much portion in the Evangelical Miniſtration, that if they be holy, they ſhall receive the holy Ghoſt in their hearts, and will expreſs him in their lives, and themſelves alſo become Kings and Prieſts unto God, while they are zealous of good works. And to this purpoſe may the proverb of the Rabbins be rightly underſtood, *Major eſt qui reſpondit Amen, quam qui benedicit*; He that ſayes *Amen* is greater than he that bleſſes or prays; meaning, if he heartily deſires what the other perfunctorily and with his lips only utters, not praying with his heart, and with the acceptabilities of a good life, the *Amen* ſhall be more than all the Prayer, and the People ſhall prevail for themſelves, when the Prieſt could not; according to the ſaying of *Midraſich Tehillim, Quicunque dicit* Amen *omnibus viribus ſuis, ei aperiuntur portæ paradiſi, ſicut dictum eſt, & ingredietur gens juſta*; "He that ſays *Amen* "with his whole power, to him the gates of Paradiſe ſhall be open, ac"cording to that which is ſaid, And the righteous Nation ſhall enter in." And this is excellently diſcourſed of by S. *Auſtin, Sacramentum gratiæ dat etiam Deus per malos, ipſam vero gratiam non niſi per ſeipſum, vel per ſanctos ſuos*; and *g.* he gives remiſſion of ſins by himſelf, or by the members of the *Dove*; ſo that good Men ſhall be ſupplied by God. But as this is an infinite comfort to the people, ſo it is an intolerable ſhame to all wicked Miniſters; the benefit which God intended to miniſter by them, the people ſhall have without their help, and whether they will or no; but becauſe the people get nothing by their miniſtration, or but very little, the Miniſters ſhall never have their portion where the good people ſhall inhabit to eternal Ages: And I beſeech you to conſider what an infinite confuſion that will be at the day of Judgment, when they to whom you have preach'd Righteouſneſs ſhall enter into everlaſting glory, and you who have preached it ſhall have the curſe of *Hanameel*, and the reward of *Balaam, the wages of unrighteouſneſs*. But thus it was when the Wiſe men asked the Doctors where Chriſt ſhould be born, they told them right; but the Wiſe men went to Chriſt and found him, and the Doctors ſate ſtill and went not.

Fourthly, Conſider, That every ſin which is committed by a Miniſter of Religion is more then one, and it is as ſoon eſpied too; for more men look upon the Sun in an Eclipſe than when he is in his beauty: but every ſpot I ſay is greater, every mote is a beam; it is not only made ſo, but it is ſo; it hath not the excuſes of the people, is not pitiable by the

the measures of their infirmity: and *g.* 1. It is reckoned in the accounts of malice, never of ignorance: for ignorance it self in them is always a double sin; and *g.* it is very remarkable, that when God gave command to the Levitical Priests to make attonement for the sins of ignorance in the people, there is no mention made of the Priests sin of ignorance; God supposed no such thing in them, and *Moses* did not mention it, and there was no provision made in that case, as you may see at large in *Levit.* 4. and *Numb.* 15. But 2. because every Priest is a man also, observe how his sin is described, *Levit.* 4. 3. *If the Priest that is anointed do sin according to the sin of the People*; that is, if he be so degenerate, and descend from the glory where God hath placed him, and do sin after the manner of the people, then he is to proceed to remedy: intimating that it is infinitely besides expectation; it is a strange thing, it is like a monstrous production, it is unnatural that a Priest should sin according as the People do; however, if he does, it is not connived at which a sentence gentle, as that finds which is a sin of ignorance, or the sin of the people: no, it is not; for it is always malice, it is always uncharitableness, for it brings mischief to their Congregations, and contracts their blessings into little circuits, and turns their bread into a stone, and their Wine to Vinegar: And then besides this, 3. It is also scandalous, and then it is infinitely against Charity; such Ministers make the peopleof God to sin, and that's against the nature of their Office and design of their persons: God sent them to bring the people from sin, and not to be like so many *Jeroboams*, the Sons of *Nebat*, to set forward the Devils Kingdom, to make the people to transgress the Covenant of their God: For they who live more by example than by precept, will more easily follow the works of their Minister than the words of God; and few men will aspire to be more righteous than their guide; they think it well if they be as he is: and hence it is no wonder that we see iniquity so popular. *Oppida tota canem venerantur, nemo Dianam*; every man runs after his lusts and after his money, because they see too many of the Clergy little looking after the ways of godliness. But then consider, let all such persons consider,

Levit 4.

Numb. 15. *Vide Origen homil.* 2. *in Levit.*

5. That the accounts which an ungodly and an irreligious Minister of Religion shall make, must needs be intolerable; when besides the damnation which shall certainly be inflicted upon them for the sins of their own lives, they shall also reckon for all the dishonours they do to God, and to Religion, and for all the sins of the people, which they did not in all just ways endeavour to hinder, and all the sins which their Flocks have committed by their evil example and undisciplin'd lives.

6. I have but two words more to say in this affair: 1. Every Minister that lives an evil life, is that person whom our Blessed Saviour means under the odious appellative of a *Hireling*: For he is not the hireling that receives wages, or that lives of the Altar; *sine farinâ non est lex*, said the D D. of the Jews; *without bread-corn no man can preach the Law*; and S. *Paul* though he spared the Corinthians, yet he took wages of other Churches, of all, but in the Regions of *Achaia*; and the Law of Nature and the Law of the Gospel have taken care, that *he that serves at the Altar should live of the Altar*, and he is no hireling for all that; but he is a hireling that does not do his duty; he that *flies when the Wolf comes*, says Christ, he that is not present with them in dangers, that helps them not to resist the Devil, to master their temptations, to invite them on to piety, to gain souls to Christ; to him it may be said as the Apostle did of the *Gnosticks*, ἐνσέβεια ἐς πέρισμα, *Gain to them is godliness*;

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lineſs; and Theology is but *artificium venale*, a trade of life, to fill the belly and keep the body warm. *An cuiquam licere putas, quod cuivis non licet?* Is any thing lawful for thee that is not lawful for every man; and if thou doſt not mind in thy own caſe whether it be lawful or no, then thou doſt but ſell Sermons, and give Counſel at a price, and like a flye in the Temple, taſte of every Sacrifice, but do nothing but trouble the religious Rites: for certain it is, no man takes on him this Office, but he *either ſeeks thoſe things which are his own*, or *thoſe things which are Jeſus Chriſts*; and if he does this, *he is a Miniſter of Jeſus Chriſt*; if he does the other, he is *the hireling*, and intends nothing but his belly, and *God ſhall deſtroy both it and him.*

7. Laſtly: *Theſe things I have ſaid unto you that ye ſin not*; but this is not the great thing here intended; you may be innocent and yet not *zealous of good works*; but if you be not this, you are not *Good Miniſters of Jeſus Chriſt*: But that this is infinitely your duty, and indiſpenſably incumbent on you all, beſides the expreſs words of my Text, and all the precepts of Chriſt and his Apoſtles, we have the concurrent ſence of the whole Church, the Laws and expectations of all the world, requiring of the Clergy a great and an exemplar ſanctity: for *g.* it is, that upon this neceſſity is founded the Doctrine of all Divines in their Diſcourſes of the ſtates and orders of Religion; of which you may largely inform your ſelves in *Gerſon's* Treatiſe *De perfectione Religionis*, *in Aquinas* 22. *q.* 184. and in all his Scholars upon that Queſtion; the ſum of which is this, That all thoſe inſtitutions of Religions, which S. *Anſelm* calls *factitias Religiones*, that is, the Schools of Diſcipline in which men forſaking the world give themſelves up wholly to a pious life, they are indeed very excellent if rightly performed; they are *ſtatus perfectionis acquirendæ*, they are excellent inſtitutions for the acquiring perfection; but the ſtate of the ſuperior Clergy is *ſtatus perfectionis exercendæ*, they are ſtates which ſuppoſe perfection to be already in great meaſures acquired, and then to be exerciſed, not only in their own lives, but in the whole Oeconomy of their Office: and *g.* as none are to be choſen but thoſe who have given themſelves up to the ſtrictneſs of a holy life (ſo far as can be known;) ſo none do their duty, ſo much as tolerably, but thoſe who by an exemplar ſanctity become patterns to their Flocks of all good works. *Herod's* Doves could never have invited ſo many ſtrangers to their Dove-cotes, if they had not been beſmeared with *Opobalſamum*: But ἐὰν μύρῳ χρίσῃς τὰς φωλεὰς ϗ ἔξωθεν ἀλλὰς ἄξουσιν, ſaid *Didymus*, make your Pigeons ſmell ſweet and they will allure whole Flocks; and if your life be excellent, if your virtues be like a precious oyntment, you will ſoon invite your Charges to run *in odorem unguentorum*, after your precious odours: But you muſt be excellent, not *tanquam unus de populo*, but *tanquam homo Dei*, you muſt be a man of God, not after the common manner of men, but *after Gods own heart*; and men will ſtrive to be like you, if you be like to God: but when you only ſtand at the door of virtue, for nothing but to keep ſin out, you will draw into the folds of Chriſt none but ſuch as fear drives in. *Ad majorem Dei gloriam*, to do what will moſt glorifie God, that's the line you muſt walk by: for to do no more than all men needs muſt, is ſervility, not ſo much as the affection of *Sons*; much leſs can you be *Fathers* to the people, when you go not ſo far as the Sons of God: for a dark Lanthorn, though there be a weak brightneſs on one ſide, will ſcarce inlighten one, much leſs will it conduct a multitude, or allure many followers by the brightneſs of its flame. And indeed the Duty appears in this, that many

Geoponic. l.14.

many things are lawful for the people which are ſcandalous in the Clergy; you are tied to more abſtinences, to more ſeverities, to more renunciations and ſelf-denials, you may not with that freedom receive ſecular contentments that others may; you muſt ſpend more time in Prayers, your Alms muſt be more bountiful, your hands more open, your hearts enlarged; others muſt relieve the poor, you muſt take care of them; others muſt ſhew themſelves their brethren, but you muſt be their Fathers; they muſt pray frequently and fervently, but you muſt give your *ſelves up wholly to the Word of God and Prayer*; they muſt *watch and pray that they fall not into temptation*, but you muſt watch for your ſelves and others too; the people muſt mourn when they ſin, but you muſt mourn for your own infirmities, and for the ſins of others; and indeed, if the life of a Clergy-man does not exceed even the piety of the People, that life is in ſome meaſure ſcandalous: and what ſhame was ever greater than is deſcribed in the Parable of the Traveller going from *Jeruſalem* to *Jericho*, when to the eternal diſhonour of the Levite and the Prieſt, it is told that they went aſide, and ſaw him with a wry neck and a bended head, but let him alone and left him to be cured by the good Samaritane? The Primitive Church in her Diſcipline uſed to thruſt their delinquent Clergy *in laicam communionem*, even then when their faults were but ſmall, and of leſs reproach than to deſerve greater cenſures; yet they leſſened them by thruſting them into the Lay Communion, as moſt fit for ſuch Miniſters who refuſed to live at the height of Sacerdotal piety. Remember your dignity to which Chriſt hath called you: *ſhall ſuch a man as I flee*, ſaid the brave *Eleazar*? ſhall the Stars be darkneſs, ſhall the Embaſſadors of Chriſt neglect to do their King honour, ſhall the glory of Chriſt do diſhonourable and inglorious actions? *Ye are the glory of Chriſt*, ſaith *S. Paul*; remember that, I can ſay no greater thing; unleſs poſſibly this may add ſome moments for your care and caution, that *potentes potenter cruciabuntur*, great men ſhall be greatly tormented if they ſin; and to fall from a great height is an intolerable ruine. Severe were the words of our Bleſſed Saviour, *Ye are the Salt of the earth; if the Salt have loſt his ſavour, it is thenceforth good for nothing, neither for Land, nor yet for the Dunghil*: a greater diſhonour could not be expreſſed; he that takes ſuch a one up will ſhake his fingers. I end this with the ſaying of S. *Auſtin*, "Let your religious "prudence think that in the world, eſpecially at this time, nothing is more "laborious, more difficult, or more dangerous than the Office of a Biſhop "or a Prieſt, or a Deacon: *Sed apud Deum nihil beatius, ſi eo modo mi-"litetur quo noſter Imperator jubet*: but nothing is more bleſſed if we do our duty according to the Commandment of our Lord. *Epiſt.* 148.

I have already diſcourſed of the integrity of life, and what great neceſſity there is, and how deep obligations lie upon you, not only to be innocent and void of offence, but alſo to be holy; not only pure, but ſhining; not only to be blameleſs, but to be didactick in your lives; that as by your Sermons you preach in ſeaſon, ſo by your lives you may preach out of ſeaſon; that is, at all ſeaſons, and to all men, *that they ſeeing your good works may glorifie God* on your behalf, and on their own.

THE

SERM. X.

THE Miniſters Duty IN LIFE & DOCTRINE.

SERM. X.

The ſecond Sermon on *Titus* 2. 7.

In Doctrine ſhewing uncorruptneſs, gravity, ſincerity, &c.

NOW by the order of the words and my own undertaking, I am to tell you what are the Rules and Meaſures of your Doctrine which you are to teach the people.

1. Be ſure that you teach nothing to the people, but what is certainly to be found in Scripture: *Servemus eas menſuras quas nobis per Legiſlatorem Lex ſpiritualis enunciat*; the whole ſpiritual Law given us by our Law-giver, that muſt be our meaſures; for though by perſwaſion and by faith, by miſ-perſwaſion and by error, by falſe Commentaries and miſtaken gloſſes, every man may become a Law unto himſelf, and unhappily bind upon his Conſcience burdens which Chriſt never impoſed; yet you muſt bind nothing upon your Charges, but what God hath bound upon you; you cannot become a Law unto them, that's the only priviledge of the Law-giver, who, becauſe he was an interpreter of the Divine Will, might become a Law unto us, and becauſe he was faithful in all the houſe, did tell us all his Fathers Will; and *g.* nothing can be Gods Law to us but what he hath taught us. But of this I ſhall need to ſay no more but the words of *Tertullian*; *Nobis nihil licet ex noſtro arbitrio indulgere, ſed nec eligere aliquid quod de ſuo arbitrio aliquis induxerit: Apoſtolos Domini habemus Authores, qui nec ipſi quicquam de ſuo arbitrio quod inducerent elegerunt, ſed acceptam à Chriſto diſciplinam fideliter nationibus aſſignarunt.* Whatſoever is not in and taken from the Scriptures, is from a private ſpirit, and that is againſt Scripture certainly; *for no Scripture is* ἰδίας ἐπιλύσεως, ſaith S. *Peter*, it is not, it cannot be *of private interpretation*; that is, unleſs it come from the Spirit of God, which is that Spirit that mov'd upon the waters of the new Creation as well as of the old, and was promiſed to all, *to you and to your Children, and to as many as the Lord our God ſhall call*, and is beſtowed on all, and is *the earneſt* of all *our inheritance*, and is *given to every man to profit withall*;

Origen.

Contra haref.

withall; it cannot prove God to be the Author, nor be a light to us to walk by, or to ſhow others the way to Heaven.

This Rule were alone ſufficient to guide us all in the whole Oeconomy of our Calling, if we were not weak and wilful, ignorant and abuſed: but the holy Scripture hath ſuffered ſo many interpretations, and various ſounds and ſeemings, and we are ſo prepoſſeſs'd and predetermin'd to miſconſtruction by falſe Apoſtles without, and prevailing paſſions within, that though it be in it ſelf ſufficient, yet it is not ſo for us; and we may ſay with the Eunuch, *How can I underſtand unleſs ſome man ſhould guide me?* and indeed in S. *Paul*'s Epiſtles *there are many things hard to be underſtood*; and in many other places we find that the well is deep, and unleſs there be ſome to help us to draw out the latent ſenſes of it, our ſouls will not be filled with the waters of Salvation. Therefore that I may do you what aſſiſtances I can, and if I cannot in this ſmall portion of time inſtruct you, yet that I may counſel you and remind you of the beſt aſſiſtances that are to be had; if I cannot give you rules ſufficient to expound all hard places, yet that I may ſhew how you ſhall ſufficiently teach your people by the rare rules and precepts recorded in places that are or may be made eaſie, I ſhall firſt give you ſome advices in general, and then deſcend to more particular Rules and Meaſures.

1. Becauſe it is not to be expected that every Miniſter of the Word of God ſhould have all the gifts of the Spirit, and every one to abound in Tongues, and in Doctrines, and in Interpretations; you may therefore make great uſe of the Labours of thoſe worthy perſons whom God hath made to be lights in the ſeveral Generations of the world, that a hand may help a hand, and a Father may teach a Brother, and we all be taught of God: for there are many who have by great ſkill, and great experience, taught us many good rules for the interpretation of Scripture; amongſt which thoſe that I ſhall principally recommend to you, are the Books of S. *Auſtin*, *De utilitate credendi*, and his 3. *lib. De Doctrina Chriſtiana*; the *Synopſis* of *Athanaſius*, the *Proœmes* of *Iſidore*, the *Prologues* of S. *Hierom*; I might well adde the *Scholia* of *Oecumenius*, the *Catenæ* of the Greek Fathers; and of later times, the Ordinary and Interlineary gloſſes; the excellent Book of *Hugo de S. Victore*, *de eruditione didaſcaticâ*; *Ars interpretandi Scripturas*, by *Sixtus Senenſis*: *Serarius* his *Prolegomena*; *Tena* his *Introduction* to the *Scriptures*; together with *Laurentius è Villa-Vincentio*, *Andreas Hyperius de ratione ſtudii Philoſophici*, and the *Hypotipoſes* of *Martinus Cantapratenſis*: *Arias Montanus* his *Joſeph*, or *de Arcano Sermone*, is of another nature, and more fit for Preachers, and ſo is *Sanctes Paguine* his *Iſagoge*; but *Ambroſius Catharinus* his Book *duarum clavium ad ſacram ſcripturam*, is uſeful to many good purpoſes: But more particularly, and I think more uſefully, are thoſe ſeven Rules of interpreting Scriptures written by *Tichonius*, and firſt made famous by S. *Auſtin*'s commendation of them, and inſerted into the 5th tome of the *Biblioth. ſſ. pp.* *Sebaſtian Perez* wrote 35 Rules for the interpretation of Scripture: *Franciſcus Ruiz* drew from the ancient Fathers 234 Rules: beſides thoſe many learned Perſons who have writ *Vocabularies*, *Tropologies*, and *Expoſitions* of Words and Phraſes; ſuch as are *Flacius Illyricus*, *Junius*, *Hierome Lauretus*, and many others, not infrequent in all publick Libraries. But I remember, that he that gives advice to a ſick man in *Ireland* to cure his ſickneſs, muſt tell him of medicaments that are *facilè parabilia*, eaſie to be had, and cheap to be bought, or elſe his counſel will not profit him; and even of theſe God hath

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hath made good proviſion for us; for although many precious things are reſerv'd for them that dig deep and ſearch wiſely, yet there are medicinal Plants, and Corn and Graſs, things fit for Food and Phyſick to be had in every field.

And ſo it is in the Interpretation of Scripture; there are ways of doing it well and wiſely without the too laborious methods of weary Learning, that even the meaneſt Labourers in Gods Vineyard may have that which is fit to miniſter to him that needs. *g.*

2. In all the Interpretations of Scripture the literal ſenſe is to be preſum'd and choſen, unleſs there be evident cauſe to the contrary. The reaſons are plain; becauſe the literal ſenſe is natural, and it is firſt, and it is moſt agreeable to ſome things in their whole kind; not indeed to Propheſies, nor to the Teachings of the Learned, nor thoſe Cryptick ways of inſtitution by which the Ancients did hide a light, and keep it in a dark lanthorn from the temeration of ruder handlings and popular Preachers: but the literal ſenſe is agreeable to Laws, to the publication of Commands, to the revelation of the Divine Will, to the Concerns of the Vulgar, to the foundations of Faith, and to all the notice of things, in which the Idiot is as much concern'd as the greateſt Clerks. From which Propoſition theſe three Corollaries will properly follow; 1. That God hath plainly and literally deſcrib'd all his Will both in belief and practice, in which our eſſential duty, the duty of all men is concern'd. 2. That in plain expreſſions we are to look for our duty, and not in the more ſecret places and darker corners of the Scripture. 3. That you may regularly, certainly and eaſily do your duty to the people, if you read and literally expound the plain ſayings, and eaſily expreſſed Commandments, and Promiſes and Threatnings of the Goſpel, and the Pſalms and the Prophets.

3. But then remember this alſo; That not only the Grammatical or prime ſignification of the word is the literal ſenſe; but whatſoever is the prime intention of the ſpeaker, that is the literal ſenſe; though the word be to be taken metaphorically, or by tranſlation ſignifie more things than one. *The eyes of the Lord are over the righteous*; this is literally true; and yet it is as true, that God hath no eyes properly: but by [eyes] are meant, *Gods providence*; and though this be not the firſt literal ſenſe of the word [eyes] it is not that which was at firſt impos'd, and contingently; but it is that ſignification which was ſecondarily impos'd, and by reaſon and proportion. Thus when we ſay *God cares for the righteous*, it will not ſuppoſe that God can have any anxiety or afflictive thoughts; but [*he cares*] does as truly and properly ſignifie proviſion, as caution; beneficence, as fear; and *g.* the literal ſenſe of it is, that God provides good things for the righteous. For in this caſe the rule of *Abulenſis* is very true; *Senſus literalis ſemper eſt verus*, the literal ſenſe is always true; that is, all that is true which the Spirit of God intended to ſignifie by the words; whether he intended the firſt or ſecond ſignification; whether that of voluntary and contingent, or that of analogical and rational inſtitution. *Other Sheep have I*, ſaid Chriſt, *which are not of this fold:* that he did not mean this of the *pecus lanigerum* is notorious; but of the Gentiles to be gathered into the priviledges and fold of *Iſrael:* For in many caſes the firſt literal ſenſe is the hardeſt, and ſometimes impoſſible, and ſometimes inconvenient; and when it is any of theſe, although we are not to recede from the literal ſenſe; yet we are to take the ſecond ſignification, the tropological or figurative. *If thy right eye offend thee pluck it out*, ſaid Chriſt:

and

and yet no man digs his eyes out; becauſe the very letter or intention of this Command bids us only to throw away that, which if we keep, we cannot avoid ſin: for ſometimes the letter tells the intention, and ſometimes the intention declares the letter; and that is properly the literal ſenſe which is the firſt meaning of the Command in the whole complexion: and in this, common ſenſe, and a vulgar reaſon will be a ſufficient guide, becauſe there is always ſome other thing ſpoken by God, or ſome principle naturally implanted in us, by which we are ſecur'd in the underſtanding of the Divine Command. *He that does not hate Father and Mother for my ſake, is not worthy of me:* the literal ſenſe of *hating* us'd in Scripture is not always *malice*, but ſometimes a *leſs loving*; and ſo Chriſt alſo hath expounded it: *He that loves Father or Mother more than me, is not worthy of me.* But I ſhall not inſiſt longer on this; he that underſtands nothing but his Grammar, and hath not convers'd with men and books, and can ſee no farther then his fingers ends, and makes no uſe of his reaſon, but for ever will be a child; he may be deceiv'd in the literal ſenſe of Scripture; but then he is not fit to teach others: but he that knows words ſignifie Rhetorically as well as Grammatically, and have various proper ſignifications, and which of theſe is the firſt is not always of it ſelf eaſie to be told; and remembers alſo that God hath given him reaſon, and obſervation, and experience, and converſation with wiſe men, and the proportion of things, and the end of the Command, and parallel places of Scripture in other words to the ſame purpoſe; will conclude, that ſince in plain places all the duty of man is contain'd, and that the literal ſenſe is always true, and (unleſs men be wilful or infortunate) they may with a ſmall proportion of Learning find out the literal ſenſe of an eaſie Moral Propoſition: will I ſay conclude, that if we be deceiv'd, the fault is our own; but the fault is ſo great, the man ſo ſupine, the negligence ſo inexcuſable, that the very conſideration of humane infirmity is not ſufficient to excuſe ſuch Teachers of others, who hallucinate or prævaricate in this. The *Anthropomorphites* fell foully in this matter, and ſuppoſed God to have a face, and arms, and paſſions as we have; but they prevail'd not: And *Origen* was in one inſtance greatly miſtaken, and thinking there was no literal meaning but the prime ſignification of the word, underſtood the word εὐνοῦχον, to make an Eunuch, to his own prejudice; but that paſſed not into a doctrine: But the Church of *Rome* hath err'd greatly in pertinacious adhering, not to the Letter, but to the Grammar; nor to that but in one line or ſignification of it: and *Hoc eſt corpus meum* muſt ſignifie nothing but Grammatically; and though it be not by their own confeſſions to be underſtood without divers figures in the whole complexion, yet peeviſhly and perverſly they will take it by the wrong handle; and this they have paſs'd into a doctrine that is againſt ſenſe and reaſon, and experience, and Scripture and Tradition, and the common interpretation of things, and publick peace and utility, and every thing by which mankind ought to be govern'd and determin'd.

Verba non ſono ſed ſenſu ſapiunt. Hilar.

4. I am to adde this one thing more; That we admit in the interpretation of Scripture but one literal ſenſe; I ſay, but one *prime literal ſenſe*; for the ſimplicity and purity of the Spirit, and the philanthropy of God will not admit that there ſhould in one ſingle Propoſition be many intricate meanings, or that his ſenſe ſhould not certainly be underſtood, or that the people be abus'd by æquivocal and doubtful ſenſes; this was the way of *Jupiter* in the ſands, and *Apollo Pythius*,

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and the Devils oracles: but be it far from the wiſdom of the Spirit of God.

5. But then take in this Caution to it; That although there be but one principal literal ſenſe, yet others that are ſubordinate may be intended ſubordinately; and others that are true by proportion, or that firſt intention, may be true for many reaſons, and every reaſon applicable to a ſpecial inſtance; and all theſe may be intended as they ſignifie, that is, one only by prime deſign, and the other by collateral conſequence. Thus when it is ſaid, *Thou art my Son, this day have I begotten thee*; the Pſalmiſt means it of the eternal generation of Chriſt; others ſeem to apply it to his birth of the Bleſſed Virgin *Mary*; and S. *Paul* expounds it *Hebr.* 1. of the Reſurrection of Chriſt: This is all true; and yet but one literal ſenſe primely meant; but by proportion to the firſt the others have their place, and are meant by way of ſimilitude. Thus we are the Sons of God, by adoption, by creation, by favour, by participation of the Spirit, by the *laver of regeneration*; and every man for one or other of theſe reaſons can ſay *Our Father which art in heaven*; and theſe are all, parts of the literal ſenſe, not different, but ſubordinate and by participation: but more than one prime literal ſenſe muſt not be admitted.

6. Laſtly; Sometimes the literal ſenſe is loſt by a plain change of the words; which when it is diſcover'd, it muſt be corrected by the fountain; and till it be, ſo long as it is pious, and commonly receiv'd, it may be us'd without ſcruple. In the 41. Pſalm the *Hebrews* read, *My ſoul hath longed after the ſtrong, the living God*; *Deum fortem, vivum:* In the vulgar Latine, it is *Deum fontem vivum*, the living fountain; and it was very well, but not the literal ſenſe of Gods Spirit: But when they have been ſo often warned of it, that they were ſtill in love with their own letter and leave the words of the Spirit, I think was not juſtifiable at all: And this was obſerv'd at laſt by *Sixtus* and *Clement*, and corrected in their Editions of the Bible, and then it came right again. The ſum is this; he that with this moderation and theſe meaſures conſtrues the plain meaning of the Spirit of God, and expounds the Articles of Faith, and the Precepts of Life according to the intention of God ſignified by his own words, in their firſt or ſecond ſignification, cannot eaſily be couſen'd into any Heretical Doctrine; but his Doctrine will be ἀδιάβλητος, the pure word and mind of God.

2. There is another ſenſe or interpretation of Scripture, and that is myſtical or ſpiritual; which the Jews call מדרש *Midraſh*; which *Elias* the Levite calls *omne commentarium quod non eſt juxta ſimplicem & literalem ſenſum*, every gloſs that is not according to their פשט *Peſchat*, to the literal ſenſe; and this relates principally to the Old Teſtament: Thus the waters of the Deluge did ſignifie the waters of Baptiſm; *Sarah* and *Agar*, the Law and the Goſpel; the brazen Serpent, the Paſſion of Chriſt; the conjunction of *Adam* and *Eve*, the communion of Chriſt and his Church; and this is called *the ſpiritual ſenſe*, S. *Paul* being our warrant; *Our Fathers eat of the ſame ſpiritual meat, and drank of that ſame ſpiritual rock*; now that rock was not ſpiritual, but of ſolid ſtone; but it ſignified ſpiritually; for *that rock was Chriſt*. This ſenſe the Doctors divide into Tropological, Allegorical, and Anagogical; for methods ſake, and either to diſtinguiſh the things, or to amuſe the perſons: for theſe relate but to the ſeveral ſpiritual things ſignified by divers places; as *matters of faith, precepts of manners*, and *celeſtial joys:* you may make more if you pleaſe, and yet theſe are too many to trouble

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mens heads, and to make Theology an art and craft to no purpoſe. This ſpiritual ſenſe is that which the *Greeks* call ὑπόνοιαν, or the ſenſe that lies under the cover of words: Concerning this I ſhall give you theſe ſhort Rules, that your Doctrine be ἀδιάφθορον, pure and without heretical mixtures, and the leaven of falſe Doctrines; for above all things this is to be taken care of.

1. Although every place of Scripture hath a literal ſenſe, either proper or figurative, yet every one hath not a ſpiritual and myſtical interpretation; and *g. Origen* was blam'd by the Ancients for forming all into ſpirit and myſtery; one place was reſerv'd to puniſh that folly. Thus the followers of the Family of love and the Quakers expound all the Articles of our Faith, all the hopes of a Chriſtian, all the ſtories of Chriſt into ſuch a clancular and retir'd ſenſe, as if they had no meaning by the letter, but were only an Hieroglyphick or a Phythagorean Scheme; and not to be opened but by a private key, which every man pretends to be borrowed from the Spirit of God, though made in the forges here below: To which purpoſes the Epiſtles of S. *Hierom* to *Avitus*, to *Pammachius* and *Oceanus* are worth your reading. In this caſe men do as he ſaid of *Origen*, *Ingenii ſui acumina putant eſſe Eccleſiæ Sacramenta*; Every man believes God meant as he intended, and ſo he will obtrude his own dreams inſtead of Sacraments. *g.*

2. Whoever will draw ſpiritual ſenſes from any Hiſtory of the Old or New Teſtament, muſt firſt allow the literal ſenſe, or elſe he will ſoon deny an Article of neceſſary belief. A ſtory is never the leſs true, becauſe it is intended to profit as well as to pleaſe; and the narrative may well eſtabliſh or inſinuate a precept and inſtruct with pleaſure; but if becauſe there is a Jewel in the golden Cabinet, you will throw away the incloſure, and deny the ſtory that you may look out a myſtical ſenſe, we ſhall leave it arbitrary for any man to believe or diſbelieve what ſtory he pleaſe; and *Eve* ſhall not be made of the rib of *Adam*, and the Garden of *Eden* ſhall be no more then the *Heſperides*, and the ſtory of *Jonas* a well dreſs'd fable: and I have ſeen all the Revelation of S. *John* turn'd into a moral Commentary in which every perſon can ſignifie any propoſition, or any virtue, according as his fancy chimes. This is too much, and therefore comes not from a good principle.

3. In Moral Precepts, in Rules of Polity and Oeconomy there is no other ſenſe to be inquired after but what they bear upon the face; for he that thinks it neceſſary to turn them into ſome further ſpiritual meaning, ſuppoſes that it is a diſparagement to the Spirit of God to take care of Governments, or that the duties of Princes and Maſters are no great Concerns, or not operative to eternal felicity, or that God does not provide for temporal advantages; for if theſe things be worthy Concerns, and if God hath taken care of all our Good, and if *godlineſs be profitable to all things, and hath the promiſe of the life that now is and that which is to come*, there is no neceſſity to paſs on to more abſtruſe ſenſes, when the literal and proper hath alſo in it inſtrumentality enough towards very great ſpiritual purpoſes. *God takes care* for ſervants, yea *for Oxen*, and all the beaſts of the field; and the letter of the Command enjoyning us to uſe them with mercy, hath in it an advantage even upon the ſpirit and whole frame of a mans ſoul: and *g.* let no man tear thoſe Scriptures to other meanings beyond their own intentions and proviſions. In theſe caſes, a ſpiritual ſenſe is not to be inquired after.

4. If the letter of the ſtory inferres any undecency or contradiction,

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then it is neceſſary that a ſpiritual or myſtical ſenſe be thought of; but never elſe is it neceſſary. It may in other caſes be uſeful, when it does advantage to holineſs; and may be ſafely us'd, if us'd modeſtly; but becauſe this ſpiritual or myſtical interpretation when it is not neceſſary cannot be certainly prov'd, but relies upon fancy, or at moſt, ſome light inducement; no ſuch interpretation can be us'd as an argument to prove an Article of Faith, nor relied upon in matters of neceſſary Concern: The *three meaſures of meal* in the Goſpel, are but an ill argument to prove the Bleſſed and Eternal Trinity; and it may be the three Angels that came to *Abraham* will ſignifie no more than the two that came to *Lot*, or the ſingle one to *Manoah*, or S. *John*; this Divine Myſtery relies upon a more ſure foundation; and he makes it unſure that cauſes it to lean upon an unexpounded viſion that was ſent to other purpoſes. *Non eſſe contentioſis & infidelibus ſenſibus ingerendum*, ſaid S. *Auſtin* of the Book of *Geneſis*: Searching for Articles of Faith in the by-paths and corners of ſecret places, leads not to faith but to infidelity, and by making the foundations unſure, cauſes the Articles to be queſtioned.

I remember that *Agricola* in his Book *de animalibus ſubterraneis* tells of a certain kind of ſpirits that uſe to converſe in Mines and trouble the poor Labourers: They dig mettals, they cleanſe, they caſt, they melt, they ſeparate, they joyn the Ore; but when they are gone, the men find juſt nothing done, not one ſtep of their work ſet forward: So it is in the Books and Expoſitions of many men; They ſtudy, they argue, they expound, they confute, they reprove, they open ſecrets, and make new diſcoveries; and when you turn the bottom upwards, up ſtarts nothing; no man is the wiſer, no man is inſtructed, no truth diſcover'd, no propoſition clear'd, nothing is alter'd, but that much labour and much time is loſt; and this is manifeſt in nothing more than in Books of Controverſie, and in myſtical Expoſitions of Scripture: *Quærunt quod nuſquam eſt, inveniunt tamen*; Like *Iſidore* who in contemplation of a Pen obſerv'd that the nib of it was divided into two, but yet the whole body remain'd one: *Credo propter myſterium*; he found a knack in it, and thought it was a myſtery. Concerning which I ſhall need to ſay no more but that they are ſafe when they are neceſſary, and they are uſeful when they teach better; and they are good when they do good: but this is ſo ſeldom and ſo by chance, that oftentimes if a man be taught truth, he is taught it by a lying Maſter; it is like being cur'd by a good witch, an evil ſpirit hath an hand in it; and if there be not errour and illuſion in ſuch interpretations, there is very ſeldom any certainty.

Iſid Orig. l. 6. c. 14.

What ſhall I do to my vineyard ſaid God: Iſai. 5. *Auferam ſepem ejus*; I will take away the hedge, that is, *cuſtodiam Angelorum* ſaith the gloſs, the cuſtody of their Angel guardians: and *Iſai.* 9. God ſays, *Manaſſeh humeros ſuos comedit*, *Manaſſeh* hath devour'd his own ſhoulders; that is, *gubernatores dimovit* ſay the Doctors, hath remov'd his Governours, his Princes and his Prieſts; it is a ſad complaint 'tis true; but what it means is the Queſtion: but although theſe ſenſes are pious and may be us'd for illuſtration and the prettineſs of diſcourſe; yet there is no further certainty in them than what the one fancies and the other is pleas'd to allow. But if the ſpiritual ſenſe be prov'd, evident and certain then it is of the ſame efficacy as the literal; for it is according to that letter by which Gods Holy Spirit was pleas'd to ſignifie his meaning; and it matters not how he is pleas'd to ſpeak, ſo we underſtand his meaning:

and

and in this ſenſe that is true which is affirm'd by S. *Gregory*; *Allegoriam interdum ædificare fidem*; ſometimes our faith is built up by the myſtical words of the Spirit of God. But becauſe it ſeldom happens that they can be prov'd, *g.* you are not to feed your flocks with ſuch herbs whoſe virtue you know not, of whoſe wholeſomneſs or powers of nouriſhing you are wholly or for the moſt part ignorant: we have ſeen and felt the miſchief, and ſometimes derided the abſurdity: *God created the Sun and the Moon*, ſaid *Moſes*; that is, ſaid the extravagants of Pope *Boniface* the 8th, the Pope and the Emperour: And *Behold here are two ſwords* ſaid S. *Peter*: *It is enough* ſaid Chriſt; enough for S. *Peter*; and ſo he got the two ſwords, the temporal and ſpiritual, ſaid the gloſs upon that Text. Of theſe things there is no beginning, and no end; no certain principles, and no good concluſion.

Theſe are the two ways of expounding all Scriptures; theſe are as *the two witneſſes of God*, by the firſt of which he does moſt commonly, and by the latter of which he does ſometimes declare his meaning; and in the diſcovery of theſe meanings, the Meaſures which I have now given you are the general land-marks, and are ſufficient to guide us from deſtructive errours. It follows in the next place, that I give you ſome Rules that are more particular according to my undertaking, that you in your duty, and your charges in the proviſions to be made for them may be more ſecure.

1. Although you are to teach your people nothing but what is the Word of God; yet by this Word I underſtand all that God ſpake expreſly, and all that by certain conſequence can be deduced from it. Thus *Dionyſius Alexandrinus* argues, ἔγνων ὅτι υἱὸς καὶ λόγος οὐ ξένος ἂν εἴη τῆς οὐσίας τοῦ πατρὸς; he that in Scripture is called the Son and the Word of the Father, I conclude he is no ſtranger to the eſſence of the Father: And S. *Ambroſe* derided them that called for expreſs Scripture for ὁμοούσιος, ſince the Prophets and the Goſpels acknowledge the unity of ſubſtance in the Father and the Son; and we eaſily conclude the Holy Ghoſt to be God, becauſe we call upon him; and we call upon him, becauſe we believe in him; and we believe in him, becauſe we are baptized into the faith and profeſſion of the Holy Ghoſt. This way of teaching our Bleſſed Saviour us'd when he confuted the Sadduces in the Queſtion of the Reſurrection; and thus he confuted the Phariſees in the Queſtion of his being the Son of God. The uſe I make of it is this, that right reaſon is ſo far from being an exile from the inquiries of Religion, that it is the great enſurance of many propoſitions of faith; and we have ſeen the faith of men ſtrangely alter, but the reaſon of man can never alter; every rational truth ſuppoſing its principles, being eternal and unchangeable. All that is to be done here, is to ſee that you argue well, that your deduction be evident, that your reaſon be right: for Scripture is to our underſtandings as the grace of God to our wills; that inſtructs our reaſon, and this helps our wills; and we may as well chuſe the things of God without our wills, and delight in them without love, as underſtand the Scriptures or make uſe of them without reaſon.

John 10. 37.

Queſt. But how ſhall our reaſon be guided, that it may be right, that it be not a blind guide, but direct us to the place where the ſtar appears, and point us to the very houſe where the babe lieth; that we may indeed do as the wiſe men did? To this I anſwer.

2. In the making deductions the firſt great meaſure to direct our reaſon and our inquiries is the analogy of faith: that is, let the funda-

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mentals of faith be your *Cynoſura*, your great light to walk by; and whatever you derive from thence let it be agreeable to the principles from whence they come. It is the rule of S. *Paul*, Προφητείαν κατ' ἀναλογίαν πίστεως, *Let him that propheſies do it according to the proportion of faith*; that is, let him teach nothing but what is revealed, or agreeable to the ὑποτύπωσις, the prime credibilities of Chriſtianity; that is, by the plain words of Scripture let him expound the leſs plain, and the ſuperſtructure by the meaſures of the foundation, and doctrines be anſwerable to faith, and ſpeculations relating to practice, and nothing taught as ſimply neceſſary to be believed, but what is evidently and plainly ſet down in the holy Scriptures; for he that calls a propoſition neceſſary, which the Apoſtles did not declare to be ſo, or which they did not teach to all Chriſtians learned and unlearned, he is gone beyond his proportions. For every thing is to be kept in that order where God hath plac'd it: there is a claſſis of neceſſary Articles, and that is the Apoſtles Creed, which *Tertullian* calls *regulam fidei*, the rule of faith; and according to this we muſt teach neceſſities; but what comes after this, is not ſo neceſſary; and he that puts upon his own doctrines a weight equal to this of the Apoſtles declaration, either muſt have an Apoſtolical authority, and an Apoſtolical infallibility, or elſe he tranſgreſſes the proportion of faith, and becomes a falſe Apoſtle.

Rom. 12. 7.

3. To this purpoſe it is neceſſary that you be very diligent in reading, laborious and aſſiduous in the ſtudies of Scripture: not only leſt ye be blind ſeers, and blind guides; but becauſe without great ſkill and learning ye cannot do your duty. A Miniſter may as well ſin by his ignorance as by his negligence; becauſe when light ſprings from ſo many angles, that may enlighten us, unleſs we look round about us and be ſkill'd in all the angles of reflection, we ſhall but turn our backs upon the Sun, and ſee nothing but our own ſhadows. *Search the Scriptures*, ſaid Chriſt; *Non dixit legite, ſed ſcrutamini*, ſaid S. *Chryſoſtome*; *quia oportet profundius effodere, ut quæ altè deliteſcunt invenire poſſimus.* Chriſt did not ſay, read, but ſearch the Scriptures; turn over every page, inquire narrowly, look diligently, converſe with them perpetually, be mighty in the Scriptures: for that which is plain there, is the beſt meaſures of our faith and of our doctrines. The Jews have a ſaying; *Qui non advertit quod ſupra & infra in Scriptoribus legitur, is pervertit verba Dei viventis:* He that will underſtand Gods meaning, muſt look above and below, and round about; for the meaning of the Spirit of God is not like the wind blowing from one point, but like light iſſuing from the body of the Sun; it is light round about; and in every word of God there is a treaſure, and ſomething will be found ſomewhere to anſwer every doubt, and to clear every obſcurity, and to teach every truth by which God intends to perfect our underſtandings. But then, take this rule with you; Do not paſs from plainneſs to obſcurity, nor from ſimple principles draw crafty concluſions, nor from eaſineſs paſs into difficulty, nor from wiſe notices draw intricate nothings, nor from the wiſdom of God lead your hearers into the follies of men; your principles are eaſie, and your way plain, and the words of faith are open, and what naturally flows from thence will be as open; but if without violence and diſtortion it cannot be drawn forth, the propoſition is not of the family of faith. *Qui nimis emungit, elicit ſanguinem*; he that wrings too hard, draws blood; and nothing is fit to be offer'd to your charges and your flocks but what flows naturally and comes eaſily, and deſcends readily and willingly from the fountains of ſalvation.

4. Next

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4. Next to this analogy or proportion of faith, let the conſent of the Catholick Church be your meaſure, ſo as by no means to prevaricate in any doctrine in which all Chriſtians always have conſented. This will appear to be a neceſſary Rule by and by; but in the mean time, I ſhall obſerve to you, that it will be the ſafer becauſe it cannot go far; it can be inſtanced but in three things, in the Creed, in Eccleſiaſtical Government, and in external forms of worſhip and Liturgy. The Catholick Church hath been too much and too ſoon divided: it hath been us'd as the man upon a hill us'd his heap of heads in a Basket; when he threw them down the hill, every head run his own way, *quot capita tot ſententiæ*; and as ſoon as the Spirit of Truth was oppoſed by the Spirit of Error, the Spirit of peace was diſordered by the Spirit of diviſion: and the Spirit of God hath over-power'd us ſo far, that we are only fallen out about that, of which if we had been ignorant we had not been much the worſe; but in things ſimply neceſſary, God hath preſerved us ſtill unbroken; all Nations, and all Ages recite the Creed, and all pray the Lords Prayer, and all pretend to walk by the Rule of the Commandments; and all Churches have ever kept the day of Chriſts Reſurrection, or the Lords day holy; and all Churches have been governed by Biſhops, and the Rites of Chriſtianity have been for ever adminiſtred by ſeparate Orders of men, and thoſe men have been always ſet apart by Prayer and the impoſition of the Biſhops hands; and all Chriſtians have been baptized, and all baptized perſons were or ought to be, and were taught that they ſhould be confirm'd by the Biſhop, and Preſidents of Religion; and for ever there were publick forms of Prayer, more or leſs in all Churches; and all Chriſtians that were to enter into holy wedlock, were ever joined or bleſſed by the Biſhop or the Prieſt: in theſe things all Chriſtians ever have conſented, and he that ſhall prophecy or expound Scripture to the prejudice of any of theſe things, hath no part in that Article of his Creed; he does not believe the Holy Catholick Church, he hath no fellowſhip, no communion with the Saints and Servants of God.

It is not here intended that the doctrine of the Church ſhould be the Rule of Faith diſtinctly from, much leſs againſt the Scripture; for that were a contradiction to ſuppoſe the Church of God, and yet ſpeaking and acting againſt the will of God; but it means, that where the queſtion is concerning an obſcure place of Scripture, the practice of the Catholick Church is the beſt Commentary. *Intellectus qui cum praxi concurrit, eſt ſpiritus vivificans*, ſaid *Cuſanus*. Then we ſpeak according to the Spirit of God, when we underſtand Scripture in that ſenſe in which the Church of God hath always practis'd it. *Quod pluribus, quod ſapientibus, quod omnibus videtur*, that's *Ariſtotles* Rule; and it is a Rule of Nature; every thing puts on a degree of probability as it is witneſſed by wiſe men, by many wiſe men, by all wiſe men: and it is *Vincentius Lirinenſis* great Rule of truth; *Quod ubique, quod ſemper, quod ab omnibus:* and he that goes againſt what is ſaid always, and every where, and by all Chriſtians, had need have a new revelation, or an infallible ſpirit, or he hath an intolerable pride and fooliſhneſs of preſumption. Out of the Communion of the Univerſal Church no man can be ſaved; they are the body of Chriſt; and the whole Church cannot periſh, and Chriſt cannot be a head without a body, and he will for ever be our Redeemer, and for ever intercede for his Church, and be glorious in his Saints; and *g.* he that does not ſow in theſe furrows, but leaves the way of the whole Church, hath no pretence for his errour, no excuſe for his

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his pride, and will find no alleviation of his puniſhment. Theſe are the beſt meaſures which God hath given us to lead us in the way of truth, and to preſerve us from falſe doctrines; and whatſoever cannot be prov'd by theſe meaſures, cannot be neceſſary. There are many truths beſides theſe; but if your people may be ſafely ignorant of them, you may quietly let them alone, and not trouble their heads with what they have ſo little to do: things that need not to be known at all, need not to be taught: for if they be taught, they are not certain, or are not very uſeful; and *g.* there may be danger in them beſides the trouble; and ſince God hath not made them neceſſary, they may be let alone without danger; and it will be madneſs to tell ſtories to your flocks of things which may hinder ſalvation, but cannot do them profit. And now it is time that I have done with the firſt great remark of doctrine noted by the Apoſtle in my Text; all the Guides of ſouls muſt take care that the doctrine they teach be ἀδιάφθορον, *pure* and *incorrupt*, the word of God, the truth of the Spirit. That which remains is eaſier.

2. In the next place it muſt be σεμνὸν, grave, and reverend, no vain notions, no pitiful contentions, and diſputes about little things, but becoming your great employment in the miniſtery of ſouls: and in this the Rules are eaſie and ready.

1. Do not trouble your people with controverſies: whatſoever does gender ſtrife the Apoſtle commands us to avoid; and *g.* much more the ſtrife it ſelf: a controverſie is a ſtone in the mouth of the hearer, who ſhould be fed with bread, and it is a temptation to the Preacher, it is a ſtate of temptation; it engages, one ſide in lying, and both in uncertainty and uncharitableneſs; and after all, it is not food for ſouls; it is the food of contention, it is a ſpiritual law-ſuit, and it can never be ended; every man is right, and every man is wrong in theſe things, and no man can tell who is right or who is wrong. For as long as a word can be ſpoken againſt a word, and a thing be oppoſite to a thing; as long as places are hard, and men are ignorant or *knowing but in part*; as long as there is money and pride in the world, and for ever till men willingly confeſs themſelves to be fools and deceiv'd, ſo long will the ſaw of contention be drawn from ſide to ſide. *That which is not cannot be numbred*, ſaith the Wiſe man: no man can reckon upon any truth that is got by contentious learning; and whoever troubles his people with queſtions, and teaches them to be troubleſome, note that man, he loves not peace, or he would fain be called *Rabbi, Rabbi.* Chriſtian Religion loves not tricks nor artifices of wonder, but like the natural and amiable ſimplicity of Jeſus, by plain and eaſie propoſitions leads us in wiſe paths to a place where ſin and ſtrife ſhall never enter. What good can come from that which fools begin, and wiſe men can never end but by ſilence, and that had been the beſt way at firſt, and would have ſtifled them in the Cradle? What have your people to do whether Chriſts body be in the Sacrament by *Conſubſtantiation*, or *Tranſubſtantiation*; whether Purgatory be in the centre of the earth or in the air, or any where or no where? and who but a mad man would trouble their heads with the intangled links of the phantatick chain of Predeſtination? Teach them to fear God and honour the King, to keep the Commandments of God, and the Kings Commands becauſe of the oath of God; learn them to be ſober and temperate, to be juſt and to pay their debts, to ſpeak well of their neighbours and to think meanly of themſelves; teach them charity, and learn them to be zealous of good works.

works. Is it not a ſhame that the people ſhould be fill'd with Sermons againſt Ceremonies, and Declamations againſt a Surplice, and tedious Harangues againſt the poor aëry ſign of the Croſs in Baptiſm? Theſe things teach them to be ignorant; it fills them with wind, and they ſuck dry nurſes; it makes them lazy and uſeleſs, troubleſome and good for nothing. Can the definition of a Chriſtian be, that a Chriſtian is a man that rails againſt Biſhops and the Common Prayer-book? and yet this is the great labour of our neighbours that are crept in among us; this they call the work of the Lord; and this is the great matter of the deſir'd reformation; in theſe things they ſpend their long breath, and about theſe things they ſpend earneſt prayers, and by theſe they judge their brother, and for theſe they revile their Superiour, and in this doughty cauſe they think it fit to fight and dye. If S. *Paul* or S. *Anthony*, S. *Baſil* or S. *Ambroſe*; if any of the primitive Confeſſors or glorious Martyrs ſhould awake from within their curtains of darkneſs, and find men thus ſtriving againſt Government for the intereſt of diſobedience, and labouring for nothings, and preaching all day for ſhadows and Moon-ſhine; and that not a word ſhall come from them to teach the people humility, not a word of obedience or ſelf-denial; they are never taught to ſuſpect their own judgment, but always to prefer the private Miniſter before the publick, the Preſbyter before a Biſhop, Fancy before Law, the Subject before his Prince, a Prayer in which men conſider not at all, before that which is weighed wiſely and conſidered; and in ſhort, a private ſpirit before the publick, and *Mas John* before the Patriarch of *Jeruſalem*: if, I ſay, S. *Paul* or S. *Anthony* ſhould ſee ſuch a light, they would not know the meaning of it, nor of what Religion the Country were, nor from whence they had deriv'd their new nothing of an inſtitution. *The Kingdom of God conſiſts in wiſdom and righteouſneſs, in peace and holineſs, in meekneſs and gentleneſs, in chaſtity and purity, in abſtinence from evil and doing good to others*; in theſe things place your labours, preach theſe things, and nothing elſe but ſuch as theſe; things which promote the publick peace and publick good; things that can give no offence to the wiſe and to the virtuous: For theſe things are profitable to men, and pleaſing to God.

2. Let not your Sermons and Diſcourſes to your people be buſie arguings about hard places of Scripture; if you ſtrike a hard againſt a hard, you may chance to ſtrike fire, or break a mans head; but it never makes a good building: *Philoſophiam ad ſyllabas vocare*, that's to no purpoſe; your Sermons muſt be for edification, ſomething to make the people better and wiſer, *wiſer unto ſalvation*, not wiſer to diſcourſe; for if a hard thing get into their heads, I know not what work you will make of it, but they will make nothing of it, or ſomething that is very ſtrange: Dreſs your people unto the imagery of Chriſt, dreſs them for their funerals, help them to make their accounts up againſt the day of Judgment. I have known ſome Perſons and ſome Families that would religiouſly educate their Children, and bring them up in the Scriptures from their cradle; and they would teach them to tell who was the firſt man, and who was the oldeſt, and who was the wiſeſt, and who was the ſtrongeſt; but I never obſerv'd them to aſk who was the beſt, and what things were requir'd to make a man good: the Apoſtles Creed was not the entertainment of their pretty talkings, nor the Life of Chriſt, the ſtory of his bitter Paſſion; and his incomparable Sermon on the Mount went not into their Catechiſms. What good can your flocks receive if you diſcourſe well and wiſely, whether *Jephthah* ſacrificed

σωμάτων ἀ-τέχνων πόλα-μος.

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ſacrificed his daughter or put her into the retirements of a ſolitary life; nor how *David*'s numbring the people did differ from *Joſhua*'s; or whether God took away the life of *Moſes* by a Apoplexy or by the kiſſes of his mouth? If Scholars be idly buſie in theſe things in the Schools, cuſtom and ſome other little accidents may help to excuſe them; but the time that is ſpent in your Churches and converſation with your people muſt not be ſo thrown away: λόγῳ ὑγιεῖ ἀκατάγνωστον, that's your rule; *let your ſpeech be grave* and wiſe, and uſeful and holy, and intelligible; ſomething to reform their manners, to correct their evil natures, to amend their fooliſh cuſtoms; *to build them up in a moſt holy faith.* That's the ſecond rule and meaſure of your preachings that the Apoſtle gives you in my Text.

3. Your ſpeech muſt be ὑγιὴς, ſalutary and wholeſome: and indeed this is of greateſt concerne, next to the firſt, next to the truth and purity of that doctrine; for unleſſe the doctrine be made fit for the neceſſities of your people, and not only be good in it ſelf, but good for them, you loſe the end of your labours, and they the end of your preachings; *your preaching is vain, and their faith is alſo vain.* The particulars of this are not many, but very uſeful.

1. It is never out of ſeaſon to preach good works; but when you do, be careful that you never indirectly diſgrace them by telling how your adverſaries ſpoil them. I do not ſpeak this in vain; for too many of us account good works to be Popery, and ſo not only diſhonour our Religion, and open wide the mouths of adverſaries, but diſparage Chriſtianity it ſelf, while we hear it preached in every Pulpit, that they who preach good works, think they merit Heaven by it; and ſo for fear of merit, men let the work alone; to ſecure a true opinion they neglect a good practice, and out of hatred of Popery, we lay aſide Chriſtianity it ſelf. Teach them how to do good works, and yet to walk humbly with God; for better it is to do well even upon a weak account, than to do nothing upon the ſtock of a better propoſition: and let it never be uſed any more as a word of reproach unto us all, that the faith of a *Proteſtant*, and the works of a *Papiſt*, and the words of a *Phanatick* make up a good Chriſtian. Believe well, and ſpeak well, and do well; but in doing good works a man cannot deceive any one but himſelf by the appendage of a fooliſh opinion; but in our believing only and in talking, a man may deceive himſelf, and all the world; and God only can be ſafe from the couſenage. Like to this is the caſe of external forms of worſhip, which too many refuſe, becauſe they pretend that many who uſe them, reſt in them and paſs no further: For beſides that no ſect of men teaches their people ſo to do, you cannot without uncharitableneſs ſuppoſe it true of very many. But if others do ill, do not you do ſo too; and leave not out the external forms for fear of formality, but joyn the inward power of godlineſs; and then they are reproved beſt, and inſtructed wiſely, and you are ſecured. But remember, that prophaneneſs is commonly ſomething that is external; and he is a prophane perſon who neglects the exterior part of Religion: and this is ſo vile a crime, that hypocriſie while it is undiſcovered is not ſo much miſchievous as open prophaneneſs, or a neglect and contempt of external Religion. Do not deſpiſe external Religion, becauſe it may be ſincere, and do not rely upon it wholly, becauſe it may be counterfeit; but do you preach both, and practiſe both; both what may glorifie God in publick, and what may pleaſe him in private.

2. In deciding the queſtions and cauſes of Conſcience of your flocks, never ſtrive to ſpeak what is pleaſing, but what is profitable, ἀλλὰ λόγων, ἀλλὰ πραγμάτων

πραγμάτων φθόγγοις ἰσάς, as was ſaid of *Iſidor* the Philoſopher; you muſt not give your people words, but things, and ſubſtantial food. Let not the people be prejudiced in the matter of their ſouls upon any terms whatſoever, and be not aſhamed to ſpeak boldly in the cauſe of God; for he that is angry when he is reproved, is not to be conſidered, excepting only to be reproved again; if he will never mend, not you, but he will have the worſt of it; but if he ever mends, he will thank you for your love, and for your wiſdom, and for your care: and no man is finally diſgraced for ſpeaking of a truth; onely here, pray for the grace of prudence, that you may ſpeak opportunely and wiſely, leſt you profit not, but deſtroy an uncapable ſubject.

Laſtly; The Apoſtle requires of every Mniſter of the Goſpel that his ſpeech and doctrine ſhould be ἀκαταγνώστος, *unreprovable*: not ſuch againſt which no man can cavil; for the Phariſees found fault with the wiſe diſcourſes of the eternal Son of God; and Hereticks and Schiſmaticks prated againſt the Holy Apoſtles and their excellent Sermons; but ἀκατάγνωστος is ſuch as deſerves no blame, and needs no pardon, and flatters not for praiſe, and begs no excuſes, and makes no Apologies; a diſcourſe that will be juſtified by all the ſons of wiſdom: now that yours may be ſo, the preceding rules are the beſt means that are imaginable. For ſo long as you ſpeak the pure truths of God, the plain meaning of the Spirit, the neceſſary things of Faith, the uſeful things of Charity, and the excellencies of Holineſs, who can reprove your doctrine? But there is ſomething more in this word which the Apoſtle means, elſe it had been an uſeleſſe repetition: and a man may ſpeak the truths of God, and yet may be blame-worthy by an importune, unſeaſonable and imprudent way of delivering them, or for want of ſuch conduct which will place him and his doctrine in reputation and advantages. To this purpoſe theſe advices may be uſeful.

1. Be more careful to eſtabliſh a truth than to reprove an error. For beſides that a truth will when it is eſtabliſhed, of it ſelf reprove the error ſufficiently; men will be leſſe apt to reprove your truth, when they are not ingaged to defend their own propoſitions againſt you. Men ſtand upon their guard, when you proclaim war againſt their doctrine. Teach your doctrine purely and wiſely, and without any angry reflexions; for you ſhall very hardly perſwade him whom you go about publickly to confute.

2. If any man have a revelation or a diſcovery of which thou knoweſt nothing but by his preaching, be not too quick to condemn it; not onely leſt thou diſcourage his labour and ſtricter inquiries in the ſearch of truth, but leſt thou alſo be a fool upon record; for ſo is every man that haſtily judges what he ſlowly underſtands. Is it not a monument of a laſting reproach, that one of the Popes of *Rome* condemned the Biſhop of *Sulzback* for ſaying that there were *Antipodes*? and is not Pope *Nicholas* deſerted by his own party for correcting the Sermons of *Berengarius*, and making him recant into a worſe error? and poſterity will certainly make themſelves very merry with the wiſe ſentences made lately at *Rome* againſt *Galileo*, and the *Janſemiſts*. To condemn one truth is more ſhameful than to broach two errors: for he that in an honeſt and diligent inquiry miſſes ſomething of the mark, will have the Apologies of humane infirmity, and the praiſe of doing his beſt; but he that condemns a truth when it is told him, is an envious fool, and is a murderer of his Brothers fame, and his Brothers reaſon.

3. Let no man upon his own head reprove the Religion that is eſtabliſhed

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eſtabliſhed by Law and a juſt ſupreme Authority: for no reproofs are ſo ſevere as the reproofs of Law; and a man will very hardly defend his opinion that is already condemned by the wiſdom of all his Judges. A mans Doctrine poſſibly may be true though againſt Law; but it cannot be ἀνεπίλογος, unreproveable; and a Schiſmatick can in no caſe obſerve this Rule of the Apoſtle. If ſomething may be amiſs when it is declared by Laws, much eaſier may he be in an errour, who goes upon his own account, and declares alone: and *g.* it is better to let things alone than to be troubleſome to our Superiours by an impertinent wrangling for reformation. We find that ſome Kings of *Judah* were greatly prais'd, and yet they did not deſtroy all the Temples of the falſe gods which *Solomon* had built; and if ſuch publick perſons might let ſome things alone that were amiſs, and yet be innocent, trouble not your ſelf that all the world is not amended according to your pattern; ſee that you be perfect at home, that all be rightly reform'd there; as for reformation of the Church, God will never call you to an account. Some things cannot be reform'd, and very many need not, for all thy peeviſh dreams; and after all, it is twenty to one but thou art miſtaken, and thy Superiour is in the right; and if thou wert not proud, thou wouldſt think ſo too. Certain it is, he that ſows in the furrows of Authority, his Doctrine cannot ſo eaſily be reprov'd as he that plows and ſows alone. When *Theophilus* Biſhop of *Alexandria* fell into the hands of the *Egyptian* Monks who were ignorant and confident, they handled him with great rudeneſs, becauſe he had ſpoken of the immateriality of the Divine Nature; the good man to eſcape their fury was forc'd to give them crafty and ſoft words, ſaying; *Vidi faciem veſtram ut faciem Dei:* which becauſe they underſtood in the ſenſe of the *Anthropomorphites*, and thought he did ſo too, they let him depart in peace. When private perſons are rude againſt the Doctrines of Authority, they are ſeldom in the right; but *g.* are the more fierce, as wanting the natural ſupports of truth, which are Reaſon and Authority, gentleneſs and plain conviction; and *g.* they fall to declamation and railing, zeal and cruelty, trifling and arrogant confidencies. They ſeldom go aſunder: It is the ſame word in Greek that ſignifies, diſobedience and cruelty: ἀπείθεια is both; he that will endure no bridle, that man hath no mercy. Ἀυθάδεια ἀνήνυτα ὁμιλίας ἐν λόγοις· Confidence is that which will endure no bridle, no curb, no Superiour. It is worſe in the Hebrew; *the Sons of Belial*, ſignifie people that will endure no yoke, no Government, no impoſition; and we have found them ſo, they are Sons of *Belial* indeed. This is that ἀυθάδεια, that kind of boldneſs and refractory confidence that S. *Paul* forbids to be in a Miniſter of Religion, 1 *Tit.* 7. μὴ αὐθάδη, not confident; that is, let him be humble and modeſt, diſtruſting his own judgment, believing wiſer men than himſelf; never bold againſt Authority, never relying on his own wit. Ἀυθάδης τὸν αὐτάδη, ſaid *Ariſtotle*; that man is bold and preſumptuous, who pleaſes himſelf, and ſings his own Songs, all voluntary nothing by his Book.

Eurip. Οὐκ ἔστιν ὅτου δεῖ αὐθάδη γλῶσσαν
Πλαγᾶς πολίτας τὴν ἀμαθίαν ἔχειν, ſaid the Tragedy.

Every confident man is ignorant, and by his ignorance troubleſome to his Country, but will never do it honour.

4. Whatever Scriptures you pretend for your Doctrine, take heed that it be not chargeable with foul conſequences; that it lay no burden upon

upon God, that it do not tempt to vanity, that it be not manifeſtly ſerving a temporal end, and nothing elſe; that it be not vehemently to be ſuſpected to be a deſign of State, like the Sermon at *Pauls*-Croſs by Dr *Shaw* in *Richard* the Third's time; that it do not give countenance and confidence to a wicked life; for then your Doctrine is reproveable for the appendage, and the intrinſick truth or falſhood will not ſo much be inquir'd after as the viſible and external objection: if men can reprove it in the outſide, they will inquire no further. But above all things nothing ſo much will reproach your Doctrine, as if you preach it in a railing dialect; we have had too much of that within theſe laſt 30 years. *Optatus* obſerves it was the trick of the Donatiſts, *Nullus veſtrum eſt qui non convitia noſtra ſuis tractatibus miſceat:* There is none of you but with his own writings mingles our reproaches; you begin to read Chapters, and you expound them to our injuries; you comment upon the Goſpel, and revile your brethren that are abſent; you imprint hatred and enmity in your peoples hearts, and you teach them war when you pretend to make them Saints. They do ſo, their Doctrine is not ἀκαλάγωγος; that's the leaſt which can be ſaid. If you will not have your Doctrine reprehenſible, *do nothing with offence*, and above all offences avoid the doing or ſaying thoſe things that give offence to the King and to the Laws, to the voice of Chriſtendom and the publick Cuſtoms of the Church of God. Frame your life and preachings to the Canons of the Church, to the Doctrines of Antiquity, to the ſenſe of the ancient and holy Fathers. For it is otherwiſe in Theology then it is in other Learnings. The experiments of Philoſophy are rude at firſt, and the obſervations weak, and the principles unprov'd; and he that made the firſt lock was not ſo good a work-man as we have now adays: But in Chriſtian Religion they that were firſt were beſt, becauſe God and not man was the Teacher; and ever ſince that, we have been unlearning the wiſe notices of pure Religion, and mingling them with humane notices and humane intereſt. *Quod primum, hoc verum:* and although concerning Antiquity I may ſay as he in the Tragedy;

Lib. 4. adv. Parmen.

Συναφρονεῖν σοὶ βέλομ', ἀλλ' ἃ σωφρονεῖν.

I would have you be wiſe with them and under them, and follow their faith, but not their errours; yet this can never be of uſe to us, till Antiquity be convicted of an errour by an authority great as her own, or a reaſon greater, and declar'd by an authoriz'd Maſter of Sentences. But however, be very tender in reproving a Doctrine for which good men and holy have ſuffer'd Martyrdom, and of which they have made publick confeſſion; for nothing reproves a Doctrine ſo much as to venture it abroad with ſo much ſcandal and objection: and what reaſon can any Schiſmatick have againſt the Common Prayer-book, able to weigh againſt that argument of blood which for the teſtimony of it was ſhed by the Q. *Mary* Martyrs? I inſtance the advice in this particular, but it is true in all things elſe of the like nature. It was no ill advice whoever gave it to the favourite of a Prince; *Never make your ſelf a profeſs'd enemy to the Church; for their intereſt is ſo complicated with the publick, and their calling is ſo dear to God, that one way or other, one time or other God and man will be their defender.* The ſame I ſay concerning Authority and Antiquity; never do any thing, never ſay or profeſs any thing againſt it: for beſides that if you follow their meaſures you will be ſecur'd in your *faith* and in your *main duty*; even in ſmaller things,

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they will be ſure to carry the cauſe againſt you, and no man is able to bear the reproach of ſingularity. It was in honour ſpoken of S. *Malachias* my Predeceſſor in the See of *D.* in his life written by S. *Bernard*; *Apoſtolicas ſanctiones & decreta SS. pp. in cunctis Eccleſiis ſtatuebat.* I hope to do ſomething of this for your help and ſervice, if God gives me life and health, and opportunity: But for the preſent I have done. Theſe Rules if you obſerve, your Doctrine will be ἀναλόγυστος, it will need no pardon, and ἀνέγκλητος, never to be reprov'd in Judgment. I conclude all with the wiſe ſaying of *Benſirach*; Extoll not thy ſelf in the counſel of thine own heart, that thy ſoul be not torn in pieces as a Bull ſtraying alone.

Eccluſ. 6. 2.

FINIS.

RULES AND ADVICES TO THE CLERGY OF THE DIOCESSE OF DOWN & CONNOR.

For their Deportment in their Perſonal and Publick Capacities.

Given by *Jer. Taylor*, Biſhop of that Dioceſs, at the Viſitation at *LISNEGARVEY.*

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Rules and Advices to the *Clergy*.

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RULES AND ADVICES TO THE CLERGY.

I. *Perſonal Duty.*

REmember that it is your great Duty, and tied on you by many Obligations, that you be exemplar in your lives, and be Patterns and Preſidents to your Flocks: leſt it be ſaid unto you, *Why takeſt thou my Law into thy mouth, ſeeing thou hateſt to be reformed thereby?* He that lives an idle life may preach with Truth and Reaſon, or as did the Phariſees; but not as Chriſt, or as one having Authority. I.

Every Miniſter in taking accounts of his life, muſt judge of his Duty by more ſtrict and ſeverer meaſures, than he does of his People; and he that ties heavy burthens upon others, ought himſelf to carry the heavieſt end: and many things may be lawful in them, which he muſt not ſuffer in himſelf. II.

Let every Miniſter endeavour to be learned in all ſpiritual wiſdom, and ſkilful in the things of God; for he will ill teach others the way of godlineſs, perfectly, that is himſelf a babe and uninſtructed. An Ignorant Miniſter is an head without an eye; and an Evil Miniſter is ſalt that hath no ſavour. III.

Every Miniſter, above all things, muſt be careful that he be not a ſervant of Paſſion, whether of Anger or Deſire. For he that is not a maſter of his Paſſions will always be uſeleſs, and quickly will become contemptible and cheap in the eyes of his Pariſh. IV.

Let no Miniſter be litigious in any thing; not greedy or covetous; not inſiſting upon little things, or quarrelling for, or exacting of every minute portion of his dues; but bountiful and eaſie; remitting of his right, when to do ſo may be uſeful to his people, or when the contrary may do miſchief, and cauſe reproach. *Be not over-righteous* (ſaith *Solomon*), that is, not ſevere in demanding, or forcing every thing, though it be indeed his due. V.

Let not the name of the Church be made a pretence for perſonal covetouſneſs; by ſaying, you are willing to remit many things, but you muſt not wrong the Church: for though it be true, that you VI.

are not to do prejudice to ſucceſſion, yet many things may be forgiven upon juſt occaſions, from which the Church ſhall receive no incommodity; but be ſure that there are but few things which thou art bound to do in thy perſonal capacity, but the ſame alſo, and more, thou art obliged to perform, as thou art a publick perſon.

VII. Never exact the offerings, or cuſtomary wages, and ſuch as are allowed by Law, in the miniſtration of the Sacraments, nor condition for them, nor ſecure them before-hand; but firſt do your office, and miniſter the Sacraments purely, readily, and for Chriſts ſake; and when that is done, receive what is your due.

VIII. Avoid all Pride, as you would flee from the moſt frightful Apparition, or the moſt cruel Enemy; and remember that you can never truly teach Humility, or tell what it is, unleſs you practiſe it your ſelves.

IX. Take no meaſures of Humility, but ſuch as are material and tangible; ſuch which conſiſt not in humble words, and lowly geſtures; but what is firſt truly radicated in your Souls, in low opinion of your ſelves, and in real preferring others before your ſelves; and in ſuch ſignifications, which can neither deceive your ſelves nor others.

X. Let every Curate of Souls ſtrive to underſtand himſelf beſt; and then to underſtand others. Let him ſpare himſelf leaſt; but moſt ſeverely judge, cenſure, and condemn himſelf. If he be learned, let him ſhew it by wiſe teaching, and humble manners. If he be not learned, let him be ſure to get ſo much Knowledge as to know that, and ſo much Humility, as not to grow inſolent, and puffed up by his Emptineſs. For many will pardon a good man that is leſs learned; but if he be proud, no man will forgive him.

XI. Let every Miniſter be careful to live a life as abſtracted from the Affairs of the world, as his neceſſity will permit him; but at no hand to be immerg'd and principally imploy'd in the Affairs of the World: What cannot be avoided, and what is of good report, and what he is oblig'd to by any perſonal or collateral Duty, that he may do, but no more. Ever remembring the Saying of our Bleſſed Lord: *In the world ye ſhall have trouble; but in me ye ſhall have peace:* and conſider this alſo, which is a great Truth; That every degree of love to the world, is ſo much taken from the Love of God.

XII. Be no otherwiſe ſollicitous of your Fame and Reputation, but by doing your Duty well and wiſely; in other things refer your ſelf to God: but if you meet with evil Tongues, be careful that you bear reproaches ſweetly and temperately.

XIII. Remember that no Miniſter can govern his people well, and proſperouſly, unleſs himſelf hath learn'd humbly and cheerfully to obey his Superiour. For every Miniſter ſhould be like the good Centurion in the Goſpel: himſelf is under authority, and he hath people under him.

XIV. Be ſure in all your Words and Actions to preſerve Chriſtian ſimplicity and ingenuity; to do to others, as you would be done unto your ſelf; and never to ſpeak what you do not think. Truſt to Truth, rather than to your Memory; for this may fail you, that will never.

XV. Pray much and very fervently, for all your Pariſhioners, and all men that belong to you, and all that belong to God; but eſpecially for the Converſion of Souls: and be very zealous for nothing, but for Gods glory, and the ſalvation of the World, and particularly of your Charges: Ever remembring that you are by God appointed, as the Miniſters of Prayer, and the Miniſters of good things, to pray for all the World, and to heal all the World, as far as you are able.

Every

Every Minister must learn and practise Patience, that by bearing all adversity meekly, and humbly, and cheerfully, and by doing all his Duty with unwearied industry, with great courage, constancy, and Christian magnanimity, he may the better assist his people in the bearing of their crosses, and overcoming their difficulties. XVI.

He that is holy, let him be holy still, and still more holy, and never think he hath done his work, till all be finished by perseverance, and the measures of perfection in a holy Life, and a holy Death: but at no hand must he magnifie himself by vain separations from others, or despising them that are not so holy. XVII.

II. *Of Prudence required in Ministers.*

Remember that Discretion is the Mistress of all Graces; and Humility is the greatest of all Miracles: and without this, all Graces perish to a mans self; and without that, all Graces are useless unto others. XVIII.

Let no Minister be governed by the opinion of his People, and destroy his Duty, by unreasonable compliance with their humours, lest as the Bishop of *Granata* told the Governours of *Leria* and *Patti*, like silly Animals they take burdens upon their backs at the pleasure of the multitude, which they neither can retain with Prudence, nor shake off with Safety. XIX.

Let not the Reverence of any man cause you to sin against God; but in the matter of Souls, being well advis'd, be bold and confident; but abate nothing of the honour of God, or the just measures of your Duty, to satisfie the importunity of any man whatsoever, and God will bear you out. XX.

When you teach your people any part of their duty, as in paying their debts, their tithes and offerings, in giving due reverence and religious regards, diminish nothing of admonition in these particulars, and the like, though they object, That you speak for your selves, and in your own cases. For counsel is not the worse, but the better, if it be profitable both to him that gives, and to him that takes it. Only do it in simplicity, and principally intend the good of their souls. XXI.

In taking accounts of the good Lives of your selves or others, take your measures by the expres words of Scripture; and next to them estimate them by their proportion and compliance with the publick measures, with the Laws of the Nation, Ecclesiastical and Civil, and by the Rules of Fame, of publick Honesty and good Report; and last of all by their observation of the Ordinances and exteriour parts of Religion. XXII.

Be not satisfied when you have done a good work, unless you have also done it well; and when you have, then be careful that vain-glory, partiality, self-conceit, or any other folly or indiscretion, snatch it not out of your hand, and cheat you of the reward. XXIII.

Be careful so to order your self, that you fall not into temptation and folly in the presence of any of your Charges; and especially that you fall not into chidings and intemperate talkings, and sudden and violent expressions: Never be a party in clamours and scoldings, lest your Calling become useless, and your Person contemptible: Ever remembring that if you cheaply and lightly be engag'd in such low usages with any Person, XXIV.

Perſon, that Perſon is likely to be loſt from all poſſibility of receiving much good from your Miniſtry.

III. *The Rules and Meaſures of Government to be uſed by Miniſters in their reſpective Cures.*

XXV. USe no violence to any man, to bring him to your opinion; but by the word of your proper Miniſtry, by Demonſtrations of the Spirit, by rational Diſcourſes, by excellent Examples, conſtrain them to come in: and for other things they are to be permitted to their own liberty, to the meaſures of the Laws, and the conduct of their Governours.

XXVI. Suffer no quarrel in your Pariſh, and ſpeedily ſuppreſs it when it is begun; and though all wiſe men will abſtain from interpoſing in other mens affairs, and eſpecially in matters of Intereſt, which men love too well; yet it is your Duty here to interpoſe, by perſwading them to friendſhips, reconcilements, moderate proſecutions of their pretences; and by all means you prudently can, to bring them to peace and brotherly kindneſs.

XXVII. Suffer no houſes of Debauchery, of Drunkenneſs or Luſt in your Pariſhes; but implore the aſſiſtance of Authority for the ſuppreſſing of all ſuch meeting-places and nurſeries of Impiety: and as for places of publick Entertainment, take care that they obſerve the Rules of Chriſtian Piety, and the allowed meaſures of Laws.

XXVIII. If there be any Papiſts or Sectaries in your Pariſhes, neglect not frequently to confer with them in the ſpirit of meekneſs, and by the importunity of wiſe Diſcourſes ſeeking to gain them. But ſtir up no violences againſt them; but leave them (if they be incurable) to the wiſe and merciful diſpoſition of the Laws.

XXIX. Receive not the people to doubtful Diſputations: and let no names of Sects or differing Religions be kept up amongſt you, to the diſturbance of the publick Peace and private Charity: and teach not the people to eſtimate their Piety by their diſtance from any Opinion, but by their Faith in Chriſt, their Obedience to God and the Laws, and their Love to all Chriſtian people, even though they be deceived.

XXX. Think no man conſiderable upon the point or pretence of a tender Conſcience, unleſs he live a good life, and in all things endeavour to approve himſelf void of offence both towards God and Man: but if he be an humble Perſon, modeſt and inquiring, apt to learn and deſirous of information; if he ſeeks for it in all ways reaſonable and pious, and is obedient to Laws, then take care of him, uſe him tenderly, perſwade him meekly, reprove him gently, and deal mercifully with him, till God ſhall reveal that alſo unto him, in which his unavoidable trouble and his temptation lies.

XXXI. Mark them that cauſe Diviſions among you, and avoid them: for ſuch Perſons are by the Scripture called *Scandals* in the abſtract; they are Offenders and Offences too. But if any man have an Opinion, let him have it to himſelf, till he can be cur'd of his diſeaſe by time, and counſel, and gentle uſages. But if he ſeparates from the Church, or gathers a Congregation, he is proud, and is fallen from the Communion of Saints, and the Unity of the Catholick Church.

σκάνδαλα παρὰ τὴν διδαχὴν *Vide* Rom. 16. 17. αἱρέσεις.

XXXII. He that obſerves any of his people to be zealous, let him be careful to

to conduct that zeal into ſuch channels where there is leaſt danger of inconveniency; let him employ it in ſomething that is good; let it be preſs'd to fight againſt ſin. For Zeal is like a Cancer in the Breaſt; feed it with good fleſh, or it will devour the Heart.

XXXIII. Strive to get the love of the Congregation; but let it not degenerate into popularity. Cauſe them to love you and revere you; to love with Religion, not for your compliance; for the good you do them, not for that you pleaſe them. Get their love by doing your Duty, but not by omitting or ſpoiling any part of it: Ever remembring the ſevere words of our Bleſſed Saviour, *Wo be to you when all men ſpeak well of you.*

XXXIV. Suffer not the common people to prattle about Religion and Queſtions; but to ſpeak little, to be ſwift to hear, and ſlow to ſpeak; that they learn to good works for neceſſary uſes, that they work with their hands, that they may have wherewithal to give to them that need; that they ſtudy to be quiet, and learn to do their own buſineſs.

XXXV. Let every Miniſter take care that he call upon his Charge, that they order themſelves ſo, that they leave no void ſpaces of their time, but that every part of it be filled with uſeful or innocent employment. For where there is a ſpace without buſineſs, that ſpace is the proper time for danger and temptation; and no man is more miſerable than he that knows not how to ſpend his time.

XXXVI. Fear no mans perſon in the doing of your Duty wiſely, and according to the Laws: Remembring always, that a ſervant of God can no more be hurt by all the powers of wickedneſs, than by the noiſe of a Flies wing, or the chirping of a Sparrow. Brethren, do well for your ſelves: do well for your ſelves as long as you have time; you know not how ſoon death will come.

XXXVII. Entertain no Perſons into your Aſſemblies from other Pariſhes, unleſs upon great occaſion, or in the deſtitution of a Miniſter, or by contingency and ſeldom viſits, or with leave: leſt the labour of thy Brother be diſcouraged, and thy ſelf be thought to preach Chriſt out of envy, and not of good will.

XXXVIII Never appeal to the judgment of the people in matters of controverſie; teach them obedience, not arrogancy; teach them to be humble, not crafty. For without the aid of falſe guides you will find ſome of them of themſelves apt enough to be troubleſome: and a queſtion put into their heads, and a power of judging into their hands, is a putting it to their choice whether you ſhall be troubled by them this week or the next; for much longer you cannot eſcape.

XXXIX. Let no Miniſter of a Pariſh introduce any Ceremony, Rites or Geſtures, though with ſome ſeeming Piety and Devotion, but what are commanded by the Church, and eſtabliſhed by Law: and let theſe alſo be wiſely and uſefully explicated to the people, that they may underſtand the reaſons and meaſures of obedience; but let there be no more introduc'd, leſt the people be burdened unneceſſarily, and tempted or divided.

IV. *Rules and Advices concerning Preaching.*

XL. LEt every Miniſter be diligent in preaching the Word of God, according to the ability that God gives him: Ever remembring, that to miniſter Gods Word unto the People is the one half of his great Office and Employment.

XLI. Let every Miniſter be careful that what he delivers be indeed the Word of God: that his Sermon be anſwerable to the Text; for this is Gods Word, the other ought to be according to it; that although in it ſelf it be but the word of Man, yet by the purpoſe, truth, and ſignification of it, it may in a ſecondary ſenſe be the Word of God.

XLII. Do not ſpend your Sermons in general and indefinite things, as in Exhortations to the people to get Chriſt, to be united to Chriſt, and things of the like unlimited ſignification; but tell them in every duty, what are the meaſures, what circumſtances, what inſtruments, and what is the particular minute meaning of every general Advice. For Generals not explicated do but fill the peoples heads with empty notions, and their mouths with perpetual unintelligible talk: but their hearts remain empty, and themſelves are not edified.

XLIII. Let not the humours and inclinations of the people be the meaſures of your Doctrines, but let your Doctrines be the meaſure of their perſwaſions. Let them know from you what they ought to do; but if you learn from them what you ought to teach, you will give but a very ill account at the day of Judgment, of the ſouls committed to you. He that receives from the people what he ſhall teach them, is like a Nurſe that aſks of her Child what Phyſick ſhe ſhall give him.

XLIV. Every Miniſter in reproofs of ſin and ſinners, ought to concern himſelf in the faults of them that are preſent, but not of the abſent; nor in reproof of the times; for this can ſerve no end but of Faction and Sedition, publick Murmur and private Diſcontent; beſides this, it does nothing but amuſe the people in the faults of others, teaching them to revile their Betters, and neglect the dangers of their own ſouls.

XLV. As it looks like flattery and deſign to preach nothing before Magiſtrates but the duty of their people and their own eminency; ſo it is the beginning of Mutiny to preach to the people the duty of their Superiours and Supreme; it can neither come from a good Principle, nor tend to a good End. Every Miniſter ought to preach to his Pariſh, and urge their duty: S. *John* the Baptiſt told the Souldiers what the Souldiers ſhould do, but troubled not their heads with what was the duty of the Scribes and Phariſees.

XLVI. In the reproof of ſins be as particular as you pleaſe, and ſpare no mans ſin, but meddle with no mans perſon; neither name any man, nor ſignifie him, neither reproach him, nor make him to be ſuſpected; he that doth otherwiſe makes his Sermon to be a Libel, and the Miniſtry of Repentance an inſtrument of Revenge; and ſo doing he ſhall exaſperate the man, but never amend the ſinner.

XLVII. Let the buſineſs of your Sermons be to preach holy Life, Obedience, Peace, Love among neighbours, hearty love, to live as the old Chriſtians did, and the new ſhould; to do hurt to no man, to do good to every man: For in theſe things the honour of God conſiſts, and the Kingdom of the Lord Jeſus.

XLVIII. Preſs thoſe Graces moſt that do moſt good, and make the leaſt noiſe; ſuch

ſuch as giving privately and forgiving publickly; and preſcribe the grace of Charity by all the meaſures of it which are given by the Apoſtle, 1 *Cor.* 13. For this grace is not finiſhed by good words, nor yet by good works, but it is a great building, and many materials go to the ſtructure of it. It is worth your ſtudy, for it is the fulfilling of the Commandments.

XLIX. Becauſe it is impoſsible that Charity ſhould live, unleſs the luſt of the tongue be mortified, let every Miniſter in his charge be frequent and ſevere againſt ſlanderers, detractors and backbiters; for the Crime of backbiting is the poyſon of Charity; and yet ſo common, that it is paſs'd into a Proverb, [*After a good dinner let us ſit down and backbite our neighbours.*]

L. Let every Miniſter be careful to obſerve, and vehement in reproving thoſe faults of his Pariſhioners, of which the Laws cannot or do not take cognizance, ſuch as are many degrees of intemperate drinkings, gluttony, riotous living, expences above their ability, pride, bragging, lying in ordinary converſation, covetouſneſs, peeviſhneſs, and haſty anger, and ſuch like. For the Word of God ſearches deeper then the Laws of men; and many things will be hard to prove by the meaſures of Courts, which are eaſie enough to be obſerved by the watchful and diligent eye and ear of the Guide of Souls.

LI. In your Sermons to the people, often ſpeak of the four laſt things, of Death and Judgment, Heaven and Hell: of the Life and Death of Jeſus Chriſt, of Gods Mercy to repenting ſinners, and his Severity againſt the impenitent; of the formidable Examples of Gods anger pour'd forth upon Rebels, Sacrilegious, Oppreſſors of Widows and Orphans, and all perſons guilty of crying Sins: Theſe are uſeful, ſafe and profitable; but never run into Extravagancies and Curioſities, nor trouble your ſelves or them with myſterious Secrets; for there is more laid before you than you can underſtand; and the whole duty of man is, *To fear God and keep his Commandments.* Speak but very little of the ſecret and high things of God, but as much as you can of the lowneſs and humility of Chriſt.

LII. Be not haſty in pronouncing damnation againſt any man or party in a matter of diſputation. It is enough that you reprove an Errour; but what ſhall be the ſentence againſt it at the day of Judgment, thou knoweſt not, and therefore pray for the erring perſon, and reprove him, but leave the ſentence to his Judge.

LIII. Let your Sermons teach the duty of all ſtates of men to whom you ſpeak; and particularly take care of Servants and Hirelings, Merchants and Tradeſmen, that they be not unskilful, nor unadmoniſhed in their reſpective duties; and in all things ſpeak uſefully and affectionately; for by this means you will provide for all mens needs, both for them that ſin by reaſon of their little underſtanding, and them that ſin becauſe they have evil, dull, or depraved affections.

LIV. In your Sermons and Diſcourſes of Religion, uſe primitive, known and accuſtomed words, and affect not new Phantaſtical or Schiſmatical terms: Let the Sunday Feſtival be called the Lords day; and pretend no fears from the common uſe of words amongſt Chriſtians. For they that make a buſineſs of the words of common uſe, and reform Religion by introducing a new word, intend to make a change but no amendment, they ſpend themſelves in trifles, like the barren turf that ſends forth no medicinable herbs, but ſtore of Muſhromes; and they give a demonſtration that they are either impertinent people, or elſe of a que-

rulous

rulous nature; and that they are ready to disturb the Church, if they could find occasion.

LV. Let every Minister in his charge, as much as he can, endeavour to destroy all popular errors and evil principles taken up by his people, or others with whom they converse; especially those that directly oppose the indispensable necessity of a holy life: let him endeavour to understand in what true and useful sense Christs active obedience is imputed to us; let him make his people fear the deferring of their Repentance, and putting it off to their death-bed; let him explicate the nature of Faith, so that it be an active and quickning principle of Charity; let him, as much as he may, take from them all confidences that slacken their obedience and diligence; let him teach them to impute all their sins to their own follies and evil choice, and so build them up in a most holy faith to a holy life; ever remembring that in all ages it hath been the greatest artifice of Satan to hinder the increase of Christs Kingdom, by destroying those things in which it does consist, *viz.* Peace and Righteousness, Holiness and Mortification.

LVI. Every Minister ought to be careful that he never expound Scriptures in publick contrary to the known sense of the Catholick Church, and particularly of the Churches of *England* and *Ireland*, nor introduce any Doctrine against any of the four first General Councils; for these, as they are measures of truth, so also of necessity; that is, as they are safe, so they are sufficient; and besides what is taught by these, no matter of belief is necessary to salvation.

LVII. Let no Preacher bring before the people in his Sermons or Discourses, the Arguments of great and dangerous Heresies, though with a purpose to confute them; for they will much easier retain the Objection than understand the Answer.

LVIII. Let not the Preacher make an Article of Faith to be a matter of dispute; but teach it with plainness and simplicity, and confirm it with easie arguments and plain words of Scripture, but without objection; let them be taught to believe, but not to argue, lest if the arguments meet with a scrupulous person, it rather shake the foundation by curious inquiry, than establish it by arguments too hard.

LIX. Let the Preacher be careful that in his Sermons he use no light, immodest or ridiculous expressions, but what is wise, grave, useful and for edification; that when the Preacher brings truth and gravity, the people may attend with fear and reverence.

LX. Let no Preacher envy any man that hath a greater audience, or more fame in Preaching than himself; let him not detract from him or lessen his reputation directly or indirectly: for he that cannot be even with his brother but by pulling him down, is but a dwarf still; and no man is the better for making his brother worse. In all things desire that Christ's Kingdom may be advanc'd; and rejoice that he is served, whoever be the Minister; that if you cannot have the fame of a great Preacher, yet you may have the reward of being a good man; but it is hard to miss both.

LXI. Let every Preacher in his Parish take care to explicate to the people the Mysteries of the great Festivals, as of Christmas, Easter, Ascension-day, Whitsunday, Trinity Sunday, the Annuntiation of the blessed Virgin *Mary*; because these Feasts containing in them the great Fundamentals of our Faith, will with most advantage convey the mysteries to the people, and fix them in their memories, by the solemnity and circumstances of the day.

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In all your Sermons and Diſcourſes ſpeak nothing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe and good man will not owne: never ſuppoſe him to be author of ſin, or the procurer of our damnation. For *God cannot be tempted, neither tempteth he any man. God is true, and every man a lyar.* LXII.

Let no Preacher compare one Ordinance with another; as Prayer with Preaching, to the diſparagement of either; but uſe both in their proper ſeaſons, and according to appointed Order. LXIII.

Let no man preach for the praiſe of men; but if you meet it, inſtantly watch and ſtand upon your guard, and pray againſt your own vanity; and by an expreſs act of acknowledgment and adoration return the praiſe to God. Remember that *Herod* was for the omiſion of this ſmitten by an Angel; and do thou tremble, fearing leſt the judgment of God be otherwiſe than the ſentence of the people. LXIV.

V. *Rules and Advices concerning Catechiſm.*

EVery Miniſter is bound upon every Lords day before Evening Prayer, to inſtruct all young people in the Creed, the Lords Prayer, the Ten Commandments, and the Doctrine of the Sacraments, as they are ſet down and explicated in the Church Catechiſm. LXV.

Let a Bell be tolled when the Catechiſing is to begin, that all who deſire it may be preſent; but let all the more ignorant and uninſtructed part of the people, whether they be old or young, be requir'd to be preſent: that no perſon in your Pariſhes be ignorant in the foundations of Religion: Ever remembring, that if in theſe things they be unskilful, whatever is taught beſides, is like a houſe built upon the ſand. LXVI.

Let every Miniſter teach his people the uſe, practice, methods and benefits of meditation or mental prayer. Let them draw out for them helps and rules for their aſſiſtance in it; and furniſh them with materials, concerning the life and death of the ever bleſſed Jeſus, the greatneſs of God, our own meanneſs, the dreadful ſound of the laſt Trumpet, the infinite event of the two laſt ſentences at doomſday: let them be taught to conſider what they have been, what they are, and what they ſhall be; and above all things what are the iſſues of eternity; glories never to ceaſe, pains never to be ended. LXVII.

Let every Miniſter exhort his people to a frequent confeſſion of their ſins, and a declaration of the ſtate of their Souls; to a converſation with their Miniſter in ſpiritual things, to an enquiry concerning all the parts of their duty: for by preaching, and catechiſing, and private entercourſe, all the needs of Souls can beſt be ſerv'd; but by preaching alone they cannot. LXVIII.

Let the people be exhorted to keep Faſting days, and the Feaſts of the Church; according to their reſpective capacities; ſo it be done without burden to them, and without becoming a ſnare; that is, that upon the account of Religion, and holy deſires to pleaſe God, they ſpend ſome time in Religion, beſides the Lords-day: but be very careful that the Lords-day be kept religiouſly, according to the ſevereſt meaſures of the Church, and the commands of Authority: ever remembring that as they give but little Teſtimony of Repentance and Mortification, who never faſt; ſo they give but ſmall evidence of their joy in God and Religion, who are unwilling ſolemnly to partake of the publick and Religious Joys of the Chriſtian Church. LXIX.

LXX. Let every Miniſter be diligent in exhorting all Parents and Maſters to ſend their Children and Servants to the Biſhop at the Viſitation, or other ſolemn times of his coming to them, that they may be confirm'd: And let him alſo take care that all young perſons may by underſtanding the Principles of Religion, their vow of Baptiſm, the excellency of Chriſtian Religion, the neceſsity and advantages of it, and of living according to it, be fitted and diſpoſed, and accordingly by them preſented to the Biſhop, that he may pray over them, and invocate the holy Spirit, and miniſter the holy Rite of Confirmation.

VI. *Rules and Advices concerning the Viſitation of the Sick.*

LXXI. EVery Miniſter ought to be careful in viſiting all the Sick and Afflicted perſons of his Pariſh: ever remembring, that as the Prieſts lips are to preſerve knowledge, ſo it is his duty to miniſter a word of comfort in the time of need.

LXXII. A Miniſter muſt not ſtay till he be ſent for; but of his own accord and care to go to them, to examine them, to exhort them to perfect their repentance, to ſtrengthen their faith, to encourage their patience, to perſwade them to reſignation, to the renewing of their holy vows, to the love of God, to be reconcil'd to their neighbours, to make reſtitution and amends, to confeſs their ſins, to ſettle their eſtate, to provide for their charges, to do acts of piety and charity; and above all things, that they take care they do not ſin towards the end of their lives. For if repentance on our death-bed ſeem ſo very late for the ſins of our life; what time ſhall be left to repent us of the ſins we commit on our death-bed?

LXXIII. When you comfort the afflicted, endeavour to bring them to the true love of God; for he that ſerves God for Gods ſake, it is almoſt impoſsible he ſhould be oppreſſed with ſorrow.

LXXIV. In anſwering the caſes of conſcience of the ſick or afflicted people, conſider not who asks, but what he asks; and conſult in your anſwers more with the eſtate of his ſoul, than the conveniency of his eſtate; for no flattery is ſo fatal as that of the Phyſician or the Divine.

LXXV. If the ſick perſon enquires concerning the final eſtate of his ſoul, he is to be reprov'd rather than anſwer'd; only he is to be called upon to finiſh his duty, to do all the good he can in that ſeaſon, to pray for pardon and acceptance; but you have nothing to do to meddle with paſsing final ſentences; neither caſt him down in deſpair, nor raiſe him up to vain and unreaſonable confidences. But take care that he be not careleſly diſmiſs'd.

LXXVI. In order to theſe and many other good purpoſes, every Miniſter ought frequently to converſe with his Pariſhioners; to go to their houſes, but always publickly, with witneſs, and with prudence, leſt what is charitably intended be ſcandalouſly reported: and in all your converſation be ſure to give good example, and upon all occaſions to give good counſel.

VII. *Of miniſtring the Sacraments, publick Prayers, and other duties of Miniſters.*

LXXVII. EVery Miniſter is oblig'd publickly or privately to read the Common Prayers every day in the week, at Morning and Evening; and in great

great Towns and populous places conveniently inhabited, it must be read in Churches, that the daily sacrifice of Prayer and Thanksgiving may never cease.

LXXVIII. The Minister is to instruct the people, that the Baptism of their children ought not to be ordinarily deferr'd longer than till the next Sunday after the birth of the child; lest importune and unnecessary delay, occasion that the child die before it is dedicated to the service of God and the Religion of the Lord Jesus, before it be born again, admitted to the Promises of the Gospel, and reckon'd in the account of the second *Adam.*

LXXIX. Let every Minister exhort and press the people to a devout and periodical Communion, at the least three times in the year, at the great Festivals: but the devouter sort, and they who have leisure, are to be invited to a frequent Communion: and let it be given and received with great reverence.

LXXX. Every Minister ought to be well skill'd and studied in saying his Office, in the Rubricks, the Canons, the Articles, and the Homilies of the Church, that he may do his duty readily, discreetly, gravely, and by the publick measures of the Laws. To which also it is very useful that it be added, that every Minister study the ancient Canons of the Church, especially the Penitentials of the Eastern and Western Churches: let him read good Books, such as are approved by publick authority; such which are useful, wise and holy; not the scriblings of unlearned parties, but of men learned, pious, obedient and disinterested; and amongst these, such especially which describe duty and good life, which minister to Faith and Charity, to Piety and Devotion; Cases of Conscience, and solid expositions of Scripture. Concerning which learned and wise persons are to be consulted.

LXXXI. Let not a Curate of Souls trouble himself with any studies, but such which concern his own or his peoples duty; such as may enable him to speak well, and to do well; but to meddle not with controversies, but such by which he may be enabled to convince the gainsayers in things that concern publick peace and a good life.

LXXXII. Be careful in all the publick administrations of your Parish, that the poor be provided for. Think it no shame to beg for Christs poor members; stir up the people to liberal alms by your word and your example. Let a collection be made every Lords-day, and upon all solemn meetings, and at every Communion; and let the Collection be wisely and piously administred: ever remembring, that at the day of Judgment nothing shall publickly be proclaimed, but the reward of alms and mercy.

LXXXIII Let every Minister be sure to lay up a treasure of comforts and advices, to bring forth for every mans need in the day of his trouble; let him study and heap together Instruments and Advices for the promoting of every virtue, and remedies and arguments against every vice; let him teach his people to make acts of virtue not onely by external exercise, but also in the way of Prayer and internal meditation.

In these and all things else that concern the Ministers duty, if there be difficulty you are to repair to your Bishop for further advice, assistance and information.

FINIS.